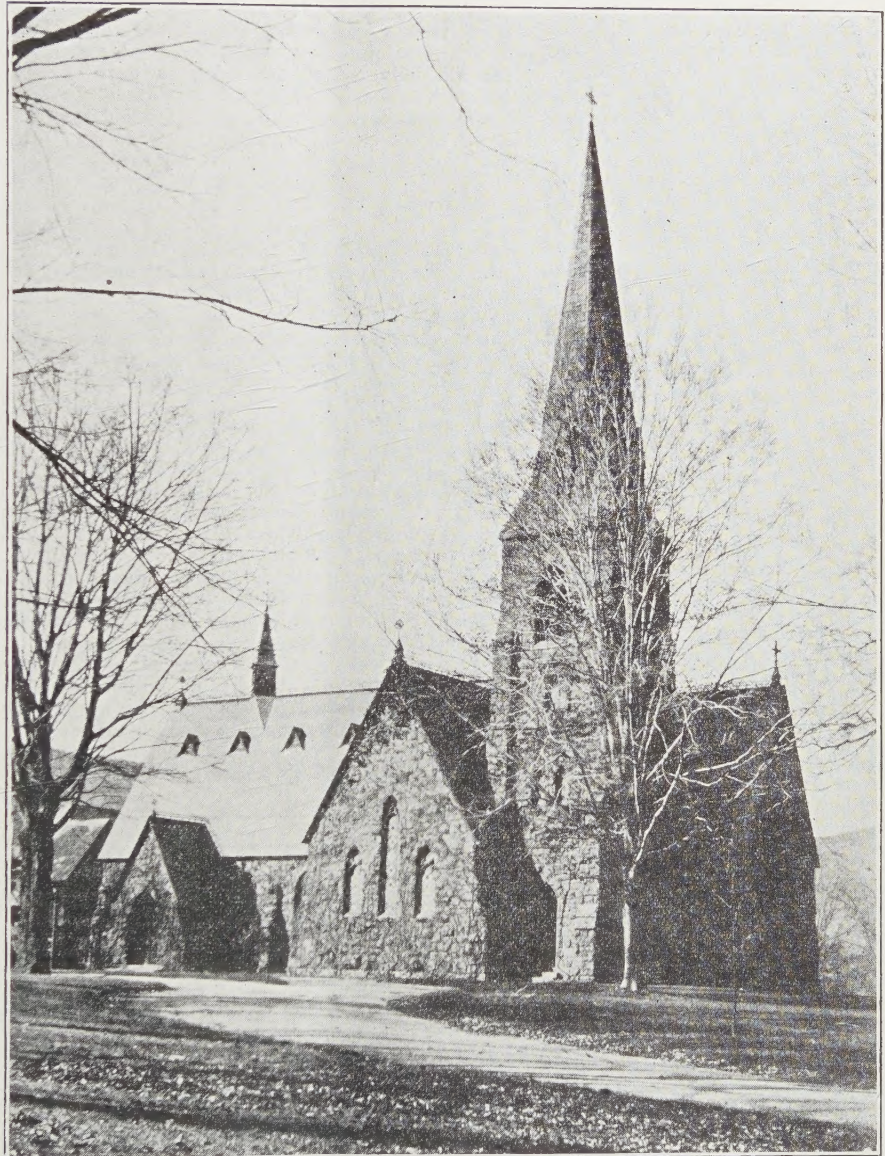
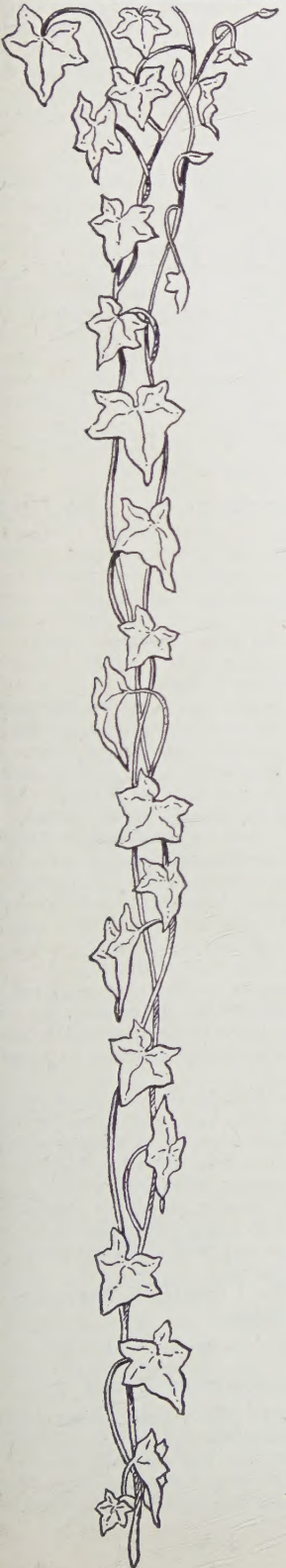


August 21, 1937



# The Living Church

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# CORRESPONDENCE

*All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.*

## Communion in One Kind

**TO THE EDITOR:** I stand for the adoption of administering the Holy Communion to the people in only one kind.

First of all and of course, I do not fully understand the Holy Mystery; but I believe our Lord in its institution saw ahead all difficulties that have since arisen and will arise around the sacrament and expected them to be adjusted by Holy Church under guidance of the Holy Ghost. Just as the divisions in the body of Christ have not been so healed just so the difficulties surrounding Holy Communion have not been so adjusted.

I believe that God the Son is as wholly present in the Blessed Sacrament of the Altar as He is present upon the throne of heaven. For the years that I have been a priest I have with small exception celebrated daily and have almost as often given Communions. I have meticulously removed with my lips any stream or particle of the Precious Blood or saliva from the mouths of those receiving (which, I could not tell) from the outside of the chalice and have never touched the chalice with a purificator until after the first half of the ablutions. I should not hesitate nor have the slightest fear in communicating a leper or one dying with cancer of the lips from the chalice. With a firm grip on the chalice I have ever tried to prevent more than the merest sip of the Precious Blood to be administered, but even with this precaution I have often seen the Precious Blood, perhaps only the fewest drops, spew back or flow back into the chalice or upon its rim from the mouth of the recipient. Although in such cases the recipient may know that he has received the Lord and be totally unconscious of what has otherwise happened the fact of what has happened remains. I wonder if in cleansing the rim of the chalice between Communions, of saliva instead of His Blood, I have not technically broken my fast. Would withholding the cup from the people so far as this disagreeable matter more greatly profane the sacrament?

I know many Churchmen who regard Holy Communion rather as a symbolic and reverent tea party who if denied the cup would feel the inhospitality of having been given cake without their tea and yet surely, even in their blindness, through their sincerity of purpose receive God and His grace. (Surely earnest sectarians, in whose celebrations I feel it would be a sacrilege for me to take part, receive God and His grace from their celebrations.) I know courageous Churchmen who valiantly receive the common cup with repugnance and scramble to be first to receive from the (as yet uncontaminated) chalice, whereas the sweet spirit of our Lord which they are then seeking would teach them to be the very last to receive. I know Churchmen (and even one priest when not celebrating) who retain the wafer in their hands after it is administered to them and so far reject the common cup when it is offered as to refrain from touching it with their lips but instead "dunk" the wafer in the wine and communicate themselves by intinction. I have long seen priests replenish the consecrated chalice with unconsecrated wine. The cup is to some a glorified symbol, to some a stumbling block, to some the throne of God. Would withholding the cup from our Communion to any greater extent than these common concep-

tions and practices further mutilate the Sacrament?

From the angle of Concomitance have not the innumerable sick communicated by the priests of the Protestant Episcopal Church in only one kind from the reserved Sacrament received both the Body and the Blood and had all the blessings of both kinds? Through all the years the Roman communion has communicated her innumerable millions in one kind has not each soul received as full measure of our Lord and His grace as would have been possible under both kinds?

I am convinced, whatever the Faith once for all delivered to the saints, a part of which was that the Holy Ghost would lead the Church into all truth, that if our Lord spoke today He would say, "My Body and My Blood in the wafer only is My will."

(Rev.) G. W. JONES.

Sherwood, Tenn.

**TO THE EDITOR:** I have been interested in the various discussions about the administration of the Holy Communion. I have ministered in a summer chapel, where two forms of administration are used—the consecrated wafer is given to each worshiper at the Altar, those who consume it receive the consecrated wine from the chalice, and those who retain it dip the same into a small second chalice. I am also charged with responsibility for administration at St. Mary's Chapel, Mount McGregor, at the Metropolitan Life Insurance Sanitarium, that favorite interest of the late Haley Fiske, and there both to the staff officers and nurses in the chapel and to tubercular patients reclining on couches or in the infirmary administration is wholly by intinction. I have come through one epidemic with the churches closed for a period but with a service allowed on St. Luke's day by the city health authorities where administration was only in one kind. I now see, as Saratoga becomes a great health spa, our Church must offer to worshippers—health seekers, visitors, college stu-

dents—a choice of administrations. I have discussed this with the Bishop of the diocese with my wardens, and church officials, and we have a basic agreement in the matter.

It seems to me this is not a matter of expediency, nor of a kind of eclecticism, but rather a choice between a "legalistic punctiliousness" and the conveying of the grace of a beautiful and holy Sacrament: Jesus Christ Himself giving the benefits of His spirit in Presence in fellowship and strength and refreshment to those faithful attending the Lord's Supper, whether they receive in both kinds, by intinction, in one kind, or abstinence, but make their sincere and devout act of adoration.

Cannot we talk and think less of method "the outward and visible form," and consider more principles and objectives, and so have us all receive the subjective benefits so unsearchably and universally available! Let us build up "a lively faith in God's mercy through Christ"; let us be increasingly thankful for "the strengthening and refreshing of our souls by the Body and Blood of Christ" as we see the Christian world turning more and more with yearning to the Sacrament of Holy Communion.

(Rev.) IRVING G. ROUILLARD.

Saratoga Springs, N. Y.

**TO THE EDITOR:** The letter of Mr. Palmer [L. C., July 17th], reveals a misunderstanding of intinction, and as there some thought has been in the minds of several other correspondents, it might be well to correct it. The "intinctured host" is not delivered into the communicant's hands. This is done at any parish I agree with him that it is highly irreverent.

The wafer is delivered to the communicant in the usual way. When the chalice is presented, the communicant dips a corner of the wafer in the wine (the chalice being tipped toward him so that he may do this and then places it, himself, in his mouth).

I wonder if it has occurred to Mr. Palmer that to authorize Communion in one kind would require a change in the Liturgy at its most solemn and important moment—the Consecration. Surely he would not expect priests to continue saying "Drink ye all of this" when the cup was withheld.

Either a footnote authorizing omission of these words would be necessary, or two Liturgies would have to be included to provide for those who would continue to administer the cup.

The way out for Mr. Palmer, if he objects to using the common cup, and does not wish to receive by intinction, is to omit receiving from the cup when it is offered to him. But mutilated Sacrament administered in defiance of our Lord's words of institution will not be apt to satisfy the desires of the Church at large nor will it, I am sure, receive their approval.

(Rev.) EDWARD L. FREELAND.

Marysville, Calif.

## "Thy Kingdom Come"

**TO THE EDITOR:** "If the ultimate coming of the kingdom of God has any meaning at all it means the establishment of the Christian social order"—what remarkable mid-Victorianism for your alert thinking

## Going . . . Gone!

**TO THE EDITOR:** The leadership of the Church must have fallen upon dire poverty when one of our seminaries for the training of priests has to be placed under the presidency of one not a member of our communion. What the new president is I do not know, but from multiple sources it is stated that he is not a Churchman.

He may be, and I doubt not but that he is, a competent educationalist; but, I ask whether it is dealing fairly with a Church institution to appoint as its head one who is entirely outside of our tradition, as Kenyon College trustees have done; and especially when this involves the headship of a school of theology? Really, after 40 years of priestly leadership, we expected something different from this. What would Chase, Bedell, and Leonard say to this?

History: Gone chapel attendance.

Gone the college chaplain.

Gone a Church college.

✠ THOMAS JENKINS.

Reno, Nev.



That the reign of God can be confused with 17th century progress, 18th century evolution, 19th century democracy, 20th century Communism is a pitiful perversion of so-called humanism. The Kingdom of God must be exterior to and transcendent of any human order. The phrase, "He shall come again with glory," is scarcely a battle cry for periodic new deals of worn and greasy cards. God is not man. Nothing human can be divine. It is just such blind idealogy which produces wars to end wars, crusades for democracy, constitutional complexes, and Fascist frenzy. Thy kingdom come—not ours.

(Rev.) C. G. HAMILTON.

Aberdeen, Miss.

### Marriage and Divorce

TO THE EDITOR: In regard to the article on Marriage and Divorce—is it possible that a commission composed mainly of bishops and priests advocate bringing adultery into the Church, the holy pure Church founded by the stainless Saviour? Marriage of divorcés, whether innocent or not, is adultery according to Christ's teaching. The cause of divorce mentioned in St. Matthew 5:32 does not give permission to either party to marry again. In St. Mark 10:11 Christ plainly says, "Whosoever shall put away his wife and marry another committeth adultery against her"; 12th verse: "And if a woman shall put away her husband and be married to another she committeth adultery." Can any words be plainer; are we only going to follow Christ's teaching in part and ignore it where it does not suit us? Marriage of divorcés is a mockery, just an appearance of decency. And what of the priest who officiates at such a ceremony? Has he no regard for the purity of the Church, whose great attribute is purity? and purity is one of the greatest foundations of Christian character. The bishops and priests have solemnly promised to follow Christ and protect the Church. Of what use are their vows if they stoop to please the wrong desires of those who do not know or do not care for Christ's teaching? Ought these men, bishops and priests, be allowed to remain in the holy priesthood? A newspaper published an account of some divinity students who desired greater laxity in the marriage law; their wish showed how wrongly they had been instructed. Are we to have priests to lead us into error? Unfortunately many persons have been allowed to sin, for marriages (under certain conditions) of divorcés have been sanctioned by the clergy. The idea that the Bishop is "to determine whether the spiritual welfare of the parties thereto and of society will be served by the proposed marriage" is ridiculous. Does impurity contribute to anyone's spiritual benefit or society's welfare? Let all right-minded Christians pray that the present Commission will be dismissed and one composed of men who are trying to follow Christ in all things will take its place. And let each one of us do his best to protect the Church. . . .

MARY E. GOUGH.

Baltimore, Md.

TO THE EDITOR: The great peril lying before the American Church concerning divorce, which will come up before General Convention this fall, seems to me and many others, a very dangerous one to all God's people.

May I ask you to publish in THE LIVING CHURCH the following prayer, copied with a small alteration from that in the CBS intercession paper of the English Church? It seems to me to be exactly what is needed. The peril which lies before us in regard to almost free divorce is tremendous. Let our prayers rise up before God in daily intercession, that of His great mercy He will save

### The Opening Service of Convention

TO THE EDITOR: In all the literature which has come to my desk in recent weeks regarding the meeting of the General Convention "the opening service" or "the great opening service" is announced for 11 o'clock. To many that is the great opening service. It is spectacular. It is inspirational. It presents the Church in its strength and in its world-wide interests. But granting all this, the opening service of the General Convention is the celebration of the Holy Communion at 7:30 A.M. when the two Houses of General Convention make a corporate Communion and begin their deliberations by seeking an outpouring of the grace of God by means of which alone can the main purpose of General Convention be accomplished. I am not criticizing but suggesting. The great opening service of General Convention is the Church's highest act of worship.

(Rt. Rev.) JOSEPH M. FRANCIS,  
Vice-president, House of Bishops.  
Indianapolis.

the Church He loves so dearly and which He bought with His most precious blood.

"Lord God Almighty, who are of purer eyes than to behold iniquity, we pray Thee to save Thy Church in this land from the judgment of the unholy and from the evils of divorce.

"Prosper the efforts of all who are laboring in the defense of chastity; and grant to us all such purity of thought, word, and deed, that obeying the laws of Thy Church, we may set forward Thy kingdom of holiness and be prepared for the vision of Thyself in glory, through Jesus Christ our Lord, who with Thee and the Holy Ghost liveth and reigneth ever one God, world without end. Amen."

It would be well to use this prayer, following it with Psalm 51 and the Lord's Prayer.

(Mrs.) W. H. WOOD.

Philadelphia.

TO THE EDITOR: I sincerely hope that nothing will be done at the General Convention on the question of marriage and divorce that will tend to accommodate the generally accepted standards of our Lord Jesus Christ to the standards of the world. It is an undeniable fact of history that every time the Church has compromised with the spirit and ways of the world her problems have increased and her last stage has been worse than her first.

Surely the Church will render doubtful service to her children who find themselves in matrimonial difficulties by approving and sanctifying what is generally understood to be an adulterous union. There are many Christian men and women whose marriages have been temporarily broken by long periods of absence from each other at the call of duty, or have separated because of some grave differences that have arisen between them after marriage, or have suffered the loss of their partner by death, yet, they have sought to live useful Christian lives without desiring another partner.

I am sure that those who are compelled to separate from their partner in marriage for a good and sufficient reason can find a way of sublimating their gifts of affection and creative powers by putting them to high and noble use outside marriage if they really wish to be loyal to their Lord. There are great fields of service "white unto harvest" waiting as golden opportunities for those who, having failed in one thing, are anxious to try again in some other way to promote the glory of God and the welfare of humanity.

There is much said and written these days about the application of Christianity to business, industry, and national and international affairs. May I ask, how can we hope to achieve such a magnificent objective if Church members are unwilling to live by the words of our Lord in this lesser matter of the relationship of husband and wife which is so close to the life of the individual, and of such practical importance to the well-being of society as a whole? If it is still to be accepted as true that Jesus willingly died that all souls might live through Him, then it is also true that we who are signed by His name must be willing, each according to his peculiar circumstances, to endure the Cross, despising its shame and inconvenience, for the glory that is set before us.

(Rev.) MELVIN ABSON.

Buffalo, N. Y.

TO THE EDITOR: In order to safeguard those about to enter into the state of Holy Matrimony, against a future charge or commission of perjury, when they are divorced and wish to remarry, it is suggested that the Commission on revision of the canons relating to marriage, propose to General Convention that that part of the marriage service which reads "till death us do part" be amended to read "till a court us do part."

And also inasmuch as the Seventh Commandment seems to be more honored in the breach than in the observance, that it be eliminated from the Church service, thereby saving the face of those who disobey it. Saving faces seeming to be more important nowadays than obeying laws or keeping vows.

R. M. CALDWELL.

Titusville, Pa.

TO THE EDITOR: Permit me, an interested Churchman, to add a word of appreciation for your recent editorial on Marriage and Divorce. After reading your editorial and the letters from the Rev. Dr. John Henry Hopkins and Charles C. Marshall [L. C., July 24th], it seems difficult to understand just why the Commission is proposing such an amendment to Canon 41, which, in its present form (if strictly adhered to) is quite adequate, and in line with the standards set up by the Church in complete accord with the teaching of our Lord in the New Testament.

General Convention ought, and probably will, quickly dispose of the proposed amendment.

WALTER W. HOPKINS.

Schenectady, N. Y.

### "The Racial Episcopate"

TO THE EDITOR: The heading which you employ, The Racial Episcopate, is entirely misleading with respect to what is urged for greater efficiency in Church extension among the Colored people. The simple contention is for *permissive legislation* whereby any two or more dioceses, in contiguous territory, may have an interdiocesan missionary district, for such congregations, and clergy not in union with any diocesan convention. As, upon the whole, most if not all such congregations are made up of Colored persons, it would seem to follow that the bishop chosen for such district would be of the same race as the members of the group.

In the entire province of Sewanee, out of 132 Colored congregations, only seven are fully self-sustaining; three in the state of North Carolina, one in South Carolina, and three in Georgia. It is a very practical question when one takes into consideration the money spent in the operation of the schools of the American Church Institute for Negroes, and the appropriations from the General Church, for years, for the support



of these missions. As one of our number wrote more than 40 years ago with respect to the pauperizing tendency of our missions, "We know that in those churches where the spirit of pauperism has taken up its abode, no amount of additions does in any way discoverable augment the efficiency of the work." This is not an academic, but an exceedingly practical question. We have reason to believe that as such "pauper" congregations are made more self-reliant and self-respecting, under capable episcopal leadership, they will be increasingly received into full fellowship in the diocesan convention of the territory where located.

(Rev.) GEORGE F. BRAGG, JR.  
Baltimore, Md.

No JUDGMENT for or against the plan suggested by Dr. Bragg and discussed pro and con by many other Negro leaders in our columns is intended by our heading, The Racial Episcopate. We do believe the heading appropriate, however, as the suggestion is clearly made for the purpose of dealing with an interracial problem, by means of uniting Colored congregations under a Colored bishop. We are open to suggestions for another heading.

—THE EDITOR.

#### Vestments

TO THE EDITOR: It seems too bad that C. R. Cole of Laredo, Tex., has had to cancel his subscription to THE LIVING CHURCH because he does not like to see pictures of bishops properly vested. I am glad you published the letter of Miss Bates just underneath Mr. Cole's letter [L. C., July 31st] as an offset.

Over 20 years ago, after celebrating in the proper vestments used at the Eucharist, my bishop at that time said, "I was so glad you have the vestments. I hate to celebrate in the magpie." I hope you will mail a copy of the issue containing this letter to Mr. Cole.

(Rev.) G. WHARTON McMULLIN.  
Kings Park, L. I.

#### Clerical Unemployment

TO THE EDITOR: In reading over old copies of THE LIVING CHURCH I read with interest the letter from the Rev. Percy Deacon of New York re the unemployment of mature priests [L. C., May 1st]. I have a friend in Chicago in the same position as Fr. Deacon. Now why is this happening in a semi-pagan world, where the Catholic Church stands so badly in need of priests who can lead?

To the unemployed priests I would say: Stand firm. You are the salt of the Church. We need you. Remember you were ordered priests in the Church of God—with a worldwide commission.

Recently I was reading *The World Call to the Church*—Church assembly books from England. These were printed in 1926, but the need is probably as urgent today. In Africa and Asia Islam is holding the Church back; indeed it is a question in Africa of Christ or Mohammed. What will be the answer? India needs at least 70 new missionaries to cover the ordinary missionary work, to say nothing of mass movements! In 1926 Africa needed 120 men and 80 women, with 37 men and 26 women a year thereafter to balance deaths, retirements, and furloughs. The chaplaincy service of our Church requires about 60 priests per annum. Priests who can teach, build, or run a farm, priests who have experience, would be a Godsend to dozens of missionary bishops. Perhaps the unemployed priests of the Episcopal Church can form a league to uphold the hands of our missionary bishops, to prevent the con-

tinual breakdowns of priests with perhaps 6,000 native Christians in their parish, to build up the native priesthood, and above all to bring Christ to thousands who seek Him.

If any are called to offer their services, the missionary society of the Episcopal Church could perhaps use you, or you could write to the SPG, Tufton street, Westminster, London, re the dioceses in Corea, Madagascar, Damaraland, Melanesia, Pretoria, Nassau, Windward Islands, Honduras, Singapore, Accra, and India, while the CMS, Salisbury square, London, could place you in many interesting fields in Africa, the Near East, or Asia, including the dioceses of Uganda, Lagos, Nigeria, Kenya, Northern Africa, Persia, or Egypt and the Soudan.

STANLEY FRYER.

Manitoba, Canada.

TO THE EDITOR: Relative to the letter of Roland Mercer [L. C., July 31st], re clerical unemployment, permit me as a physician to say if the bishops do not do something quickly, more clergymen will be losing their heads. I happen to know five clergymen within the past six months going insane through loss of work due to worry, and loss of home and family.

How the bishops can go on and see this alarming situation is a Chinese puzzle to me. The laymen are sick of the entire business of seeing so much poverty and want among the clergy.

ALFRED BATES.

Meriden, Conn.

#### The Bible in the Schools

TO THE EDITOR: The writer, like many farmers and others, protests the ruling of a supreme court in Wisconsin in 1890 that the Bible be not allowed in the public schools, giving as a reason that reading of the Bible (as a whole) is sectarian instruction and contrary to the Constitution. . . .

There are comparatively few parents who do not want their children to do right and to become honest and respected and to form good habits, in short to form a good character, and to have religious convictions.

The exclusion of the Bible from the public schools makes this desirable result more difficult of achievement.

America has always had a religion that acknowledges God, that acknowledges the

Bible (as a whole). . . . Religion is spiritual life, and until 1890 the use of the Bible was permitted in Wisconsin public schools. There a Wisconsin supreme court ruled, as their interpretation of the word sectarianism, the Bible to be a sectarian book, and not to be allowed in Wisconsin public schools. Webster defines a sect as "one of a party which holds tenets (opinions) different from those of the prevailing denomination in a state." The Bible is acknowledged in almost every governmental activity; it must be the book of the prevailing denomination in America.

Uncle Sam thinks the Bible necessary in public schools. Use of the Bible is compulsory in government-controlled schools as it is in several states.

By all means let the children know about God.

"In God We Trust."

A. C. GOWER.

Chippewa Falls, Wis.

#### Communism and Romanism

TO THE EDITOR: Mr. W. B. Morrison [L. C. July 24th], finds great comfort in the fact that "the Church of Rome . . . is making a vigorous, dignified fight against Communism," and that one day he may show the rest of us just how naughty he could be, by deserting his Holy Mother Catholic for a seat in the protestant Roman meeting-house.

All of which is very fine.

If Communism is a major issue in the Roman organization, it does not of necessity follow that it is one of the major issues of the Church, which is no doubt the reason that we are so little given to "beating the air" on a question that finds no foothold in our communion, where Communism does not and could not exist.

In other words, the Episcopal Church is not the religious organization that is responsible for the flooding of this country with the Communistic and lawless elements of the Mediterranean coast, and their vicious kin of Europe.

Before you throw yourself to the Roman lions, brother, consider well that of all who have gone that way before you, no one has ever been missed by the faithful he left behind him. (Rev.) QUINTER KEPHART.

La Salle, Ill.

#### The SPG in New Hampshire

TO THE EDITOR: How can the 300th anniversary of the coming of the first SPG missionary be celebrated [L. C., June 5th], when the society was chartered in 1701?

WILLIAM H. WANZER.

Burlington, Vt.

OUR APOLOGIES for the anachronistic typographical error. The first SPG missionary to Portsmouth, N. H., arrived in 1738. The New Hampshire convention will celebrate the 200th anniversary of his coming next year.

—THE EDITOR.

#### Teaching Religion to Children

TO THE EDITOR: George Walton, principal of George school [L. C., April 10th], recently paid his first visit to the rectory. He read Fr. Martin's [L. C., July 10th], and Fr. Knowles' [L. C., July 31st], letters in THE LIVING CHURCH with great interest, and promised his cooperation in getting the parents of Episcopal students to advise their children to attend church when the school reopens in the fall.

(Rev.) LEWIS SASSE.

Newtown, Pa.

## The Living Church

Established 1878

*A Weekly Record of the News, the Work, and the Thought of the Episcopal Church*

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## EDITORIALS AND COMMENTS

## The Appeal to History

WE OCCASIONALLY HEAR the clergy, and even the laity, express the wish that our Church had "authority" in the sense that the Roman Catholic Church has. They would like not only a more rigid adherence to the canons but also a more strict control over the daily lives of the members of the Church. Some of the clergy actually exercise such authority in their parishes—which parishes, naturally, are made up of Church people who desire just this. Usually, of course, such parishes are in large cities. In the great majority of towns in which there is only one parish, the parishioners are of several "types of Churchmanship," to use the familiar phrase. A Catholic rector must make far more effort than in the city: there, a church-goer who does not care for what is expected and what is done can remove to another parish; but here, he may cease to attend church at all or he may come and "make trouble."

Rectors try to solve the resulting problem in many ways. One rector may use persuasion, pointing out to the malcontent that the town is small and the Church people few and that the parish needs the active coöperation of them all. He will explain why he is a practising Catholic and why he feels bound to bring his flock to accept the full Catholic teaching and to follow the regular Catholic practice. And very often an earnest rector who uses this method will succeed. At least, he will keep within the fold certain Protestant Churchpeople who trust *him*, though, like Bishop Thirlwall, they may privately refer to some few of his ritual acts as "high jinks."

Another rector may simply rely on time, that great solvent, aided by the zeal of those among the parishioners who are at one with him. He also will succeed more often than not. Most people respect persistence, even when it is directed toward a goal which is not their own. And enthusiastic support, even if only of a few parishioners, will frequently win the support of others, or at any rate lessen their opposition. A rector who works and prays and waits will solve his problem.

Then there is the rector who depends upon the influence of the children. The eager delight of boys and girls in Catholic practices is known to all of us. The boys like to serve at the Altar; the girls like to work in the junior Altar guild. Both take readily to what they are taught and to what they are

permitted to do. Conscientious parents and guardians, anxious about the dangers that surround youth, "yield the ritual point," they declare, "for the sake of the children." One rather extremely Protestant father, when reproached by an equally Protestant friend, who had no children, for allowing his boy and girl to repair to the church on one afternoon a week to say the rosary, said: "They are perfectly safe and happy, doing that, there. We need not worry about them, on *that* afternoon."

OTHER rectors try other methods or rely upon other influences. But the great majority of both clergy and laity, when called on to defend the faith, or their interpretation of the faith, appeal to history. Catholics and Protestants alike do this, with varying results. The aim is always the same: to enlarge a circle of like-minded Church people or to induce a circle of unlike-minded Church people to remain a circle. Many an objection to an idea or a practice can be removed simply by an appeal to the history of that idea or that practice. There are still old neighbors of Dean Hodges who recall his success with a Churchwoman who strenuously objected to the innovation of candles on the Altar. "A papistical notion!" These words were her reply to all entreaties, until Dean Hodges entered the situation, with the question: "Do you know why candles were first used on the Altar?" She did not, and she awaited with interest the explanation. "Simply and solely to give light," said Dean Hodges. Within a week, that Church woman was tendering this information to all other local objectors. To one she added: "So odd that anyone aware of the history of the custom should oppose it as popish!" Indeed, it is so odd, in regard to other customs beside those having to do with candles, that the appeal to history would seem to be the only argument ever required.

We all know that this is not the case. The reason is plain: history is not a "solid color"; it is more like a Scottish tartan. The appeal to history may give point to quite opposite convictions. For example, one man, appealing to the Reformation, may quote Luther; another may quote Hilaire Belloc; and a third may quote Dr. G. G. Coulton. Moreover, there are plenty of "authorities" for still others to quote. So



is it with many a question. The appeal to history does not settle it. Yet it always does something, if only to recall to the minds of Church people that the beliefs and practices of the Church are neither the whims nor the inspirations of their several rectors but are deeply rooted and grounded in the great epochs of the Church. Thought has its history, as well as action. Historians may differ in their opinions; but the power and majesty of history itself still stand.

**T**O BE SURE, the appeal to history may at first glance seem to add fuel to the fire of controversy. There was the conference center, for instance, in the chapel of which daily offices were said. It was suggested by the chapel committee that the congregation sit when saying the Psalms. Immediately there was objection, based on supposed Anglican tradition. One member made the appeal to history: "It was formerly the custom to sit, and in monastery and convent chapels today, a *return* to that custom has been made." But this did not end the debate. The reply was: "But *this is not* a monastery nor a convent, and I hope that it never may be." Then another member made an appeal to a different history: "They sit during the Psalms in the Presbyterian Church." But the fear in that direction was as great as in the direction of Rome: "*We* are not Presbyterians, any more than we are Romanists." Fortunately, an interest in the whole question of devotional posture sprang up. This resulted in extensive reading and discussion. Which was all to the good.

In fact, that is one of the finest things about the appeal to history: it leads to more reading of Church history. This is needed, by many of the clergy as well as the laity. The very rectors who appeal to history would be the quickest to say that the reading of Church history is never finished. As for the laity, those who do read are the ones who feel the necessity for reading more.

Church people work together and worship together. It would be an incalculable enrichment to the life of the Church if they would study together and think together. We do not mean think alike: that is not likely to come to pass. But considering together a doctrine or a practice, in the light of careful study, is a different, and a better, thing. The great Commissions of the Churches are doing just this, with far-reaching, and deep-going results. Only a few persons can be on these Commissions; only a few more, comparatively speaking, can attend their conferences. However, myriads of Christian people might do in the little what they are doing in the large.

How to begin? That is usually the question. The answer is simple. Begin where you are, with those with whom you are closely associated in parish and community. Appeal to history. Also (and this is of vital importance), consider fully the appeals that others make to history. This is the only sure way to unity, in the little or in the large.

### "Friends of Democracy"

**W**E WONDER if Hitler enjoys or appreciates satire. If he does, it will be interesting to note how he treats the request of one Rev. L. M. Birkhead of Kansas City for a special visa to enable him to go to Germany for an unlimited time to organize "branches of the Friends of Democracy group among German citizens who are still friendly to liberty and the democratic way of life." This request was made to the German Ambassador at Washington and was prompted by the organization and activities of the Friends of the New Germany in America. In his request, which was telegraphed to the

embassy, the Rev. Mr. Birkhead said he would also like "to have the privilege of marching the Friends of Democracy groups through German streets and highways carrying the Stars and Stripes and shouting the slogans of Jeffersonian democracy from the American Declaration of Independence and our Bill of Rights. I should like, moreover, to have it specifically stated in my visa that the Friends of Democracy groups may set up semi-military camps on German soil and carry on both secret and open propaganda against German Naziism." The petitioner also requested that the American Legion, the Daughters of the American Revolution, and similar American groups be granted the same right to send propaganda in behalf of democracy into Germany as the Nazi groups have in sending propaganda into America, and he added, "Also I pray for the further right to arrange for special short wave broadcasts to the Friends of Democracy in Germany from America at regular intervals." So far as we have learned the German Ambassador has made no reply nor are we so optimistic as to believe that he will.

### A New Deal on Marriage Legislation

**W**E WOULD call the reader's attention to the article in this issue on Christian Marriage in a Pagan State, by Canon Bernard Iddings Bell, which suggests six principles for the Church's stand on marital relations. We believe that along the lines indicated by Canon Bell a solution of the divorce problem can be worked out without attempting to overturn the principles of the Christian Church from the time of its foundation.

It seems to us that too long have we permitted this crucial problem of Christian life to rest largely in the hands of men whose moral philosophy is impenetrated with secularism. One of the earliest religious ideas is that over-simple and childish axiom, "Be good and you'll be happy"; its secularist inversion is, "Be happy and you'll be good." The moral standards giving the greatest satisfaction to the greatest number of people are to the modern mind the very definition of goodness. This principle certainly has its place in society, but it is not the foundation of any but a secular morality; it is not the morality informing, to use a Prayer Book term, "very members of the mystical body of Christ."

It cannot be too strongly emphasized that our Lord was not an impractical idealist, whose life on earth was spent telling people the principles and precepts, laws and ordinances, of the most desirable Utopia. The mystical body of Christ, the Kingdom of God, is to the Christian an actual and present fact. The laws of the Kingdom of God—the "ideals" of the Christian life—must be the standards of the Church on earth, as in heaven.

Thus, Christian marriage is concretely, not "ideally" indissoluble. There is nothing in the marriage service to indicate that the man and woman are joining together to promote either their own happiness or that of society. Holy Matrimony signifies unto us "the mystical union that is betwixt Christ and His Church"; not a civil contract, nor the union between government and governed, which may be brought to an end for sufficiently weighty cause. Dissolution of marriage is in one sense an impossibility, in another a grievous sin, in both senses comparable to schism within the Church. We are at a loss to understand how anyone can argue that to permit divorce is to the advantage of the institution of Christian marriage. This is like arguing that schism is to the advantage of Church unity.

Obviously, Christian marriage is a virtual impossibility



with non-Christians. It is equally true, though perhaps not quite so obvious, that the civilization in which we are living is non-Christian—and according to our Lord's own teaching, that which is non-Christian is anti-Christian. Thus, bishops and priests are continually confronted with the problem of what to do with couples who, though their marriage had the trappings of Christianity and though they are baptized Christians, have entered upon a union which could not by any stretch of the imagination be considered Christian marriage. In many cases, the idea of dissolving the union if unsuccessful by the world's standards was actually in the minds of the couple while they were being married.

We clearly need a Commission of General Convention to formulate a procedure for dealing with such cases, and an ecclesiastical court to decide questions of fact in the individual cases. But such a Commission will have to be one which reflects the mind of Christ and (as the flood of protest against the proposed addition to the marriage canon shows) the general sentiment of the Episcopal Church, far more faithfully than the present Commission to Study the Whole Problem of Marriage and Divorce has shown itself able to do. A Christian marriage canon cannot be formulated by those who, like Bishop Barnes of Birmingham, quote Christ's words on calling "not the righteous, but sinners to repentance" as the basis for telling those who sin that they need not repent. It cannot be formulated by those whose moral philosophy is based on the "Be happy and you'll be good" principle.

## Missionary Support as Usual

IT IS ALARMING to hear Church people, even though not a great number, express the opinion that, "until conditions in Japan and China are more settled," it might be well to hold back contemplated gifts. There seems to be a fear that any building or repairs done just now would mean money wasted. More curious still, some persons appear to be afraid that the National Council, if it had the funds in hand, would proceed to do such work within sound of guns if not actually under gun fire. So some gifts are in danger of being postponed.

We venture to think that this is a mistake. Close association with the officers of the National Council has led us to fear only that building may be *delayed*, for one prudent reason or another, even in times of perfect peace and calm. The treasurer of the National Council, Dr. Lewis B. Franklin, is so careful, not to say cautious, a guardian of the missionary money of the Church that every circumstance must be favorable before he will recommend the starting of any building or repairing, or the spending of any of the money for any purpose whatever.

The mighty works done by the great missionaries of the Church in China and Japan have been staunchly supported by the faithful people at home throughout the many long years since the first witness for Christ was seen and heard in those lands. All who read history, made and in the making, know well under what troublous conditions the missionary enterprise of the Church has been inaugurated and maintained. This unfaltering labor has required several things: courage, faith, perseverance—and money. The people at home can offer only two things to help: their prayers and their money. Neither gift should ever fail, or even be deferred, for a day. In war as in peace, there must be missionary support, through intercession and through offerings.

Many conscientious Churchmen and women have asked advice as to whether they should hold back their intended gifts for a more quiet time. Surely the only answer is: "No. Give now; give as you have always given or even more."

# EVERYDAY RELIGION

## A Daily Resolution

RESOLUTIONS are the bane of our lives! We make them every December 31st only to break them, if not January 1st, very likely by January 2d. We mean well, sincerely we draw up new resolves for the coming year, but we alarm ourselves by the quickness with which we break the resolutions only so newly formed.

What use are resolutions, anyway, we protest. And what point is there in our suggesting a fresh daily resolution?

But despite all our failures and exasperation with the resolves we have made in the past only to break them as we violated those made before, we would offer you this daily resolution, not our own, but from the mind and pen of the late Bishop Brent, a daily resolution we all can adopt and follow.

(1) "*Make my day joyous.* In moments of hardship remember all things work together for good to them that love God. In temptation remember that manhood has its best opportunity when it is attacked."

This we all can do—endeavor to make our days joyous. The joyful, cheerful, merry spirit is a tonic and a blessing to everyone about. This is everyone's duty: to be cheerful, upward-looking, and as gay and happy as one can be.

When things "get thick," as we say, "remember all things work together for good to them that love God." This will aid us to keep smiling.

(2) "*Be righteously ambitious, purposeful.* His (God's) will is my peace. Therefore, seek, do it." And we are to remember that "A Christian deed is a common deed done Christianly, gracefully, with the whole heart, under the conviction that God is interested not only in what is done but also in the manner of doing."

Knowing as we do that only in performing what is God's will for us, as nearly as we can ascertain it, do we find peace and happiness and power, we are urged to seek God's will and then, as best we are able, perform it. We like particularly Bishop Brent's insistence that "God is interested not only in what is done but also in the manner of doing."

We are inclined to forget these days, older folks as well as younger ones, that a gracious act is the lovelier for being graciously performed. A Christian is always a gentleman or a lady. Politeness, courtesy, manners may seem external qualities, but they are outward indications of inward grace. Christianity refines one's instincts and impulses, making them gentler, kinder, more gracious. And a Christian deed is more Christian for being done with the consummate graciousness that marked every kindness and act of our Lord during his earthly sojourn.

(3) "*Aim to be great according to the law of God's Kingdom.*" This means to serve. "Service is love translated into terms of action. To serve is to wield a sceptre." And we shall grasp the nobility and dignity and joy of serving when we but for a minute "Consider how full of need the world of men is."

Make this your daily resolution:

(1) Make my day joyous.

(2) Be righteously ambitious, purposeful.

(3) Aim to be great according to the law of God's Kingdom.



# The New Marriage Proposal

By the Rt. Rev. William T. Manning, D.D., D.C.L.

Bishop of New York

THE PROPOSAL as to our canon on marriage made by the Commission on Marriage and Divorce is certainly a surprising one. To all who believe in the teaching of our Lord as to marriage, and in the ideal of marriage for which the Christian Church has always stood, it will seem strange indeed that this recommendation should be offered. The members of the Commission cannot have realized clearly the effect of this proposal. Our canon as it stands is an exceedingly poor piece of legislation and is gravely unsatisfactory, but this proposed change would take us from bad to worse. It goes far beyond an attempt to deal with defects in our legislation: it would mean the abandonment of the Church's very principle as to marriage, it would nullify completely all that is of value in our present canon, and on the practical side it would leave us in chaos.

This proposed action would, it is true, serve to accommodate the Church to the teachings of the modern paganism, but as the Archbishop of York has recently reminded us, the Church is not here to adapt its teachings to the ideas of the modern man, but to hold up before the modern man the truth and power of the Gospel of Christ.

The one all-sufficient objection to this proposal is that it is contrary to the teaching of our Lord Jesus Christ. Our Lord says "They are no more twain but one flesh. What therefore God hath joined together let not man put asunder." This proposal says that the Bishop is specifically to be given power to set aside our Lord's teaching and to permit remarriage after divorce obtained for any cause whatever if he thinks this will be for "the spiritual welfare of the parties" and for the good of society. The proposed addition to our canon says "Any person whose former marriage has been dissolved for any cause in a civil court" may apply to the Bishop for permission to marry another person, and "nothing in this canon shall deprive the Bishop of his ecclesiastical power to permit such remarriage if in equity and good conscience he shall choose to do so." As the Bishop of Virginia has pointed out, in the *Southern Churchman*, this does away with any standard at all so far as the Church is concerned and leaves each individual Bishop to adopt his own standard. Bishop Tucker says truly "there would be just as great differences in practice in the various dioceses as there are differences in various states with regard to the divorce law."

And we are asked to take this action in the name of charity, and under the plea that we should trust our bishops. That plea in behalf of this proposal is a singularly misleading one. What is the situation in which this proposed action would place our bishops? The Church is to abandon its own proper, corporate, responsibility in this grave matter and is to place the whole weight of the responsibility, and the onus, on each individual bishop. If the bishops are to uphold the Scriptural standard they must do so without the support of any law of the Church and knowing, as they would know, that in some dioceses the standard is not being upheld. Every applicant for remarriage after a Reno divorce would have the right to say to the Bishop, "You can give this permission if you wish to do so. The Church's law does not prevent. Other bishops are doing it. If you refuse, your refusal is merely your own individual judgment and action." Under this plea that we should trust our bishops we are asked to take action which

leaves the Church itself without any standard of marriage, which leaves each bishop to adopt his own standard, and which will weaken immeasurably the position of every bishop who upholds the Scriptural standard.

Let no one pretend that the upholding of the Scriptural standard of marriage is a question of High or Low Church. No one has stood more firmly and courageously in this matter than Bishop Greer, a Low Churchman, or Dr. Leighton Parks, a Broad Churchman. On this matter all must be agreed who accept the teaching of Our Lord as to marriage, and who believe that He gives us the true guidance for "the spiritual welfare of the parties" and for the good of society.

The Church must indeed show charity and give all possible sympathy and help to any who have met disaster in their married lives but the first duty of the Church is to be true to the teaching of Our Lord. The Church exhibits the great virtue of charity not by ignoring and casting aside our Lord's teaching but by faithfully and fearlessly maintaining for her own people, and holding up before the world, the Christian ideal of marriage. Atheistic Communism and modern paganism are influencing great numbers of people to look upon marriage as only a temporary relation terminable at the will, or the whim, of either party. But can anyone really think that easy divorce and the weakening of the marriage tie lead to the happiness and well-being of society as a whole? What about the children of the homes broken by divorce? Does this mean happiness and well being for them?

MONOGAMY is the evidence of human progress and enlightenment, the result of man's moral and spiritual progress through all the ages. The sacredness of the marriage relation and the home is the foundation not only of all Christian life but of all civilized life and the sober thought of our country is beginning to realize the tragic results of our system of easy divorce. Judges in our courts, our wisest educators, and other leaders of thought are warning us in grave words of this peril to our life as a people.

Can we as a part of Christ's Holy, Catholic, and Apostolic Church take such action as that now proposed to us? Are we now to say that we have surrendered the ideal of Christian marriage, that we do not accept our Lord's teaching, and that the words in our marriage service "Those whom God hath joined together let no man put asunder" and "till death us do part" no longer mean anything to us?

It is to be hoped that the Commission on Marriage and Divorce will withdraw this proposal. If it is not withdrawn and comes before the Convention it should be, and I believe will be, overwhelmingly rejected and I hope that our clergy and lay people both men and women all over the Church will express their earnest protests against it.

## Opinions

EVERYONE has an opinion. Either it is an opinion formed by someone else or it is a God-given opinion. If my opinion is formed by other people, it is not my opinion and I myself am a slave. If my opinion is Christ's it is mine, just as my hand is mine, because God is the giver of each.

—Rev. Taylor Willis.



# Christian Marriage in a Pagan State

By the Rev. Bernard Iddings Bell, D.D.

Canon of St. John's Cathedral, Providence, R. I.

**I**N RESPECT to divorce, remarriage, and the sacraments, our single Christian task is simply this; to be faithful to our Lord and to His commandments about matrimony, in the midst of a secularized society whose people, for the most part, neither have willingness to follow Him nor are reliant on His grace—without which grace few indeed have the courage and strength to obey Him.

That is certainly the situation in America, the divorce laws of which, for a long time now, have been frankly pagan and un-Christian. It is also the situation in Great Britain, where the Lords have endorsed what the Commons have decreed, and where the King, immediately after his Christian anointing, has been forced to sign a divorce statute which, for the first time since England was converted to Christianity, has made the moral law of that realm a denial of the moral law laid down by Jesus the Lord. It has thus been dramatically advertised to the world that Great Britain, in respect to the deepest human relationship, has become, like America, a pagan rather than a Christian country.

Let there be no mistake about it. Our Lord's teaching as to what is expected of Christians in marital behavior is plain and clear. It is written in the Gospels. It is enshrined in the custom and law of the Church. It is true that in some sections of the Orthodox East the Church, in its marriage regulations, long ago gave way to the pressure of the world and has failed even to try to live up to the evangelical law; but such odd and eccentric precedents are as nothing in comparison with the brave and positive witness of the Church as a whole. Nor is it always safe to follow Oriental precedent in moral matters. The Eastern Churches have too often compromised Christian moral standards, and in too many ways. They have, for instance, too frequently acquiesced in surrender to the State, too often have become obedient tools of none too Christian rulers. In Russia they are paying now for that mistake. At any rate, for 19 centuries much even of the Christian East, and certainly all of the Christian West, has tried to be faithful to our Lord's plain regulation for the guidance of His own. That Christianity forbids divorce and remarriage is absolutely undeniable. Yet thanks to popular pressure, the civil law denies, or soon will deny, the Lord's express commandment, and we have those even within the Church, sometimes in places of high preferment, who ask that the Church deny it also. Leaving aside this latter strange request, let us consider, what is more important, the almost complete revolt of the State from the Lord's command. Let us not regard this as something simple and unique, but rather as a symptom of a general situation, gravely disturbing.

Why should we denounce people *who are not Christians* when, in respect to marriage or in respect to any other human institution, they refuse to behave as Christians? Why should we complain when a country most of whose citizens are not Christian passes marriage and divorce laws that are un-Christian? Since life in contemporary America (and England) has long since become secularized and sub-Christian, such laws are what we ought to expect our legislatures to pass.

*THIS ADDRESS by Canon Bell, delivered in July in the Town Hall of Birmingham, England, before 3,000 people assembled to keep the anniversary of the Church Union, deals simply and effectively with an issue that is as immediate in America as in England.*

For are not these fellow citizens of ours men and women fallen, because of sin, from the first intention of God for them, into a lower and sub-human state of being, and are not the greater part of them unwilling to be redeemed from that low estate by the love and grace of God? Their laws inevitably will reflect that condition.

Jesus knew quite well that sort of unregenerate human attitude. In the beginning, He said, God made us male and female and planned for men and women indissoluble marriage. But man fell, and so Moses allowed for a law of divorcement "for the hardness of their hearts." Moses knew the *carnal inability of fallen humanity* to pay the difficult price demanded for unbreakable monogamy. So Jesus said. "But," he added, "it shall not be so *with you*." Christians were beings not merely fallen but also redeemed, and fortified by supernatural grace. It is certain that our Lord expected, and expects, that with His aid Christians can and will live in marriages indissoluble except by death, but there is no evidence at all in favor of believing—in fact the whole inference is against it—that He thought that those who are *not* Christians either will *or can* so live.

It is to be expected that when a nation for the most part ceases to be Christian, it will force the enactment of laws permitting, bit by bit and more and more, a successive promiscuity in place of lifelong marriage. When man regards himself, not as a child of God, with an eternal destiny to be pursued here on earth by disciplined obedience to God (in which pursuit God's grace will be his sufficient strength), but only as a somewhat more canny animal, with no certain life beyond the grave, and with no moral obligation other than a social obligation; then he will insist on mating according to his real belief about himself. And no clamor from a Christian minority, even when led by an established Church, can possibly long delay that general action.

Let us, then, waste little time bemoaning the fact that pagans behave like pagans, and ask ourselves what we can and must do ourselves to obey the Christ, the rightful Lord of men, and convert these pagans all around us, and their children, to Jesus, to life within His grace-fed Kingdom, and to obedience to His moral law. We must be very careful to see to it that those who are Christians do not also behave like pagans.

**W**HAT, then, must we do about divorce and remarriage, in order to be faithful to Jesus our Master in the midst of a faithless society?

*First of all*, completely rejecting the timidities of those who would have us deny the Lord, and become like "The nations round about," we must make it so plain that anyone can understand, that nobody has the right to call himself or herself a Christian unless he or she continues to obey Christ's marriage law, and this notwithstanding what a secularist State may allow in abrogation of that law; that for a Christian it is not enough to be a law-abiding American (or a law-abiding Briton) now that American marriage law (or



British marriage law) is no longer Christian marriage law; that in this matter of divorce to be an American (or a Briton) is one thing but that to be a Christian American (or a Christian Briton) is quite another thing.

*Second*, and by derivation from the first, we must insist that, always and invariably, any Christian who, as the State may allow, has divorced a spouse and mated with a new partner, thus having denied the Lord, is *ipso facto* excommunicate from the company of Christ and Christ's own people. "For why," Jesus asked with biting words, "why do ye call Me Master and Lord and do not the things that I say?" One sometimes hears people maintain—even an American Bishop said it lately, as did also an English Bishop in the House of Lords, that the mind of Christ sometimes requires that the plain command of Christ shall be denied. One wonders where these people get their inside information about the mind of Christ. Certainly not from the Gospels. Jesus demanded hard things from His own, not easy surrender of fundamental disciplines. Those who defy Him must not demand His love, the grace of Sacraments, the comradeship of the saints, or fellowship with them who stumblingly are seeking to obey Him. For a Christian to remarry after divorce is in God's eyes to live in adultery and in denial. Such an one is excommunicate; nor may the Church decree otherwise, for it is beyond doubt that Jesus is greater than His Church. The greater may not be contradicted by the less.

Should then, a mistaken rector or a week-kneed Bishop, carried away by sentimentality—should even the Commissions and Conventions of the Anglican communion, here or in any other country—should the whole international congress of prelates meeting at Lambeth, or even an ecumenical synod of a reunited Church—declare that a Christian man or woman who has forsaken one spouse and taken another is not excommunicate, that man or that woman will still remain excommunicate, by virtue of the Lord's own saying; and such acquiescent ecclesiastics will only bring on themselves, and on all of us over whom they are shepherds, a share in the guilt of rejection.

Not, mind you, that I think the Bishops are really going to permit us to fall into such schism from the Lord of all. They will be guided by the Holy Ghost, one may feel sure, to a righteous and obedient mind. But Bishops are not infallible in themselves. They are only men, grossly overburdened men, struggling to do the right in this and every matter. They ought to help us Christians of less exalted ranks to a right understanding of these things; but it may be that we can help them as well. At length we all shall see—we and they—that remarried divorcees, who are or have been Christians, are indeed excommunicate, cut off from Jesus Christ and His covenanted grace, and that not by the Church's act but by their own act.

**T**HIRD, the Church from now on surely should refuse to permit any priest to solemnize a marriage, even though he be licensed by the State so to do, unless and until the contracting parties shall have made clear to that priest that they understand both that they are entering upon a union indissoluble save by death and also that if they later are divorced and take new spouses, they will be in open rebellion to the revealed will of Jesus Christ the Incarnate God.

As things are, too many Anglican priests are solemnizing marriages without making clear to the contracting parties what it is that is being undertaken. One might think, perhaps, that the words of the ceremony, "till death do us part," were plain enough to ensure such understanding. That, somehow,

is not the case. The idea is abroad, thanks perhaps to a certain amount of ecclesiastical timidity, and the wide publication of such suggestions as those of the American Church's Joint Commission on Marriage, that those solemn words are to be treated as in a Pickwickian sense. We must take steps to ensure that everyone knows that *the words mean precisely what they say*. One of the best ways to stop Christians from divorcing one another and then remarrying, and so excommunicating themselves, is to see to it that in every marriage Christianly solemnized there is unquestioned acknowledgment of intent, from the very beginning, to enter upon an indissoluble union. As for marriages of those unwilling to accept that condition, let the State look after their contractual espousal. They unquestionably have no proper status in a Christian Church.

*Fourth*, we must insist that for marriages to be Christian and indissoluble, they must be entered on as by Christians. There are vast numbers of those who marry in England and America today who, when they make the contract, lack all Christian intention of lifelong contract. It is a matter of Catholic and Christian conviction that marriages entered on without such Christian intention are, in terms of Christianity, not marriages at all. Such unions are civilly sound, to be sure, and make the contracting persons entirely respectable; but *in the Christian sense they are not marriages*. If such a union be dissolved by divorce, in the Church's eyes it is not a Christian marriage that is dissolved, but merely a temporary mating that has been licensed by the State and now is no longer licensed by the State.

**W**E MUST make that distinction quite plain to everybody; and because the distinction does exist, we must establish Church courts with power to declare nullity for lack of Christian intention.

There is certain to be many a one who comes to us, saying "I once took a spouse legally, but with no notion of Christian obligations. This union has come crash in the divorce courts. I have now remarried, or desire to remarry. But now I would be a Christian. May my former marriage be regarded as no marriage? May I have the Church's blessing and receive the Body and Blood of Christ?"

Such a request is not for the condoning of divorce but for the acknowledgment of nullity. In a Christian State, such cases could hardly arise; in a pagan or semi-pagan State they are sure to arise, and in large numbers. There must be machinery set up to deal with such people, to examine the facts to give right judgment. Decision ought not to be left to the parish priest. It certainly ought not to be left to an individual Bishop. There ought to be a single, central, ecclesiastical court for the review of these cases.

Something must be done about them, for, though Christian marriages are indissoluble, *pagan marriages are not indissoluble*; and those who enter upon such pagan (or merely state) marriages and later on are paganly and by the state divorced, and then find Christ and wish to serve Him, must not be met by a Church that fails to distinguish between divorce and nullity.

*Fifth*, we must teach our young people in general, and those who would marry in particular, all that is involved in marriage; the nature of the physical mating, the delicacy of true amateness, the courtesies of domestic life, the sanctity of parenthood. It is for lack of knowledge of these things that most wrecked marriages come to grief.

*Sixth and last*, we must teach plainly that without recep-

(Continued on page 224)



# The Appalachian School at Penland, N. C.

By the Rev. James B. Sill

Western North Carolina Correspondent of THE LIVING CHURCH

**A**FTER LEAVING the valley of the Catawba in Western North Carolina, where it narrows at Marion, a prosperous city of several thousand people, the railroad and paved highway wander north through smaller valleys and climb up and over the Blue Ridge range, passing Little Switzerland on the summit, a summer resort, and descend a few miles on the western slopes of the mountains to the town of Spruce Pine, on the north fork of the Toe river. Penland, a small settlement on the river, is a few miles farther on, hills rising abruptly from the river banks. The Appalachian School is on one of these wooded hill tops, which is really a ridge of a mountain, rising to the north.

From this ridge one looks down over the school acres of farm lands and orchards, and to other farms and homes. Fertile valleys and hillsides, streams and their branches, with mountain peaks forming a background, present an attractive prospect for the tourist here and elsewhere in the lands beyond the Blue Ridge. Here and there are the county seats and other towns, old settlements practically rebuilt in the past 25 years with their new churches, bank buildings, business blocks, hotels, schools, and residences. Asheville, one of the larger cities of the state and the mountain metropolis, is approximately 60 miles west of Penland.

Everything was different and conditions more primitive 25 years ago in the Penland country when the Rev. Rufus Morgan, now of Columbia, S. C., then a student at the General Theological Seminary in New York and a native of Western North Carolina, came to Penland one summer with Bishop Horner of the then missionary district of Asheville, to look over the prospect of starting a boarding school. He was the founder of the school, started at first for young boys, carrying it on for five years. A school building was erected and a home built for Fr. and Mrs. Morgan.

The Appalachian School has had and continues to have two distinct fields of interest, the home care and education of young children, and the development of a better and richer community life. It has been built up on the need of education for the young, especially for those who also needed a home life for a shorter or longer time, and also on the need for a better and more wholesome community background. The school had this year 52 boys and girls, from the first to the



HORNER MEMORIAL HALL

seventh grade. There are in addition a few day pupils. The Rev. Peter W. Lambert, Jr., is the principal, having come to the school as chaplain in 1934 and having succeeded Miss Catherine W. Califf as principal in 1936. He is assisted by able teachers, two of whom, Miss Gladys Chisholm and Miss Elsie Waitz, have been with the school for several years. The school term is nine months, from September to June, followed by a summer camping period of eight weeks. Other than the school children come to camp, many of the latter returning home for the summer. The school tuition is \$200, there also being a small scholarship fund. The charge for the camping period is \$56. Standard classification and achievement tests are given at the beginning and end of the regular term. Each child has a physical examination upon entrance, and periodic examination thereafter. The school owns a fine herd of Holstein cows, housed and milked in a modern dairy barn. Water is piped from springs high up on the mountain.

"The outdoors is the Penland child's playground," says the school's prospectus. "Swings, bars, sand-piles, trees to be climbed, and huts and camps in the woods all require his attention. Astride the pony or a fat farm horse he trots up and down. He gathers nuts in the fall, coasts and slides and makes snow-forts in winter, and during the hot summer days finds relief in the swimming pool."

Horner Memorial Hall, which was dedicated two years ago in memory of Bishop Horner, is a two-story building, containing a central living room, offices, chapel, dining room, and kitchen on the first floor, and dormitories on the second



YOUTHFUL PENLANDERS ON A HIKE



floor. A new building, of one story, has just been completed. In it are classrooms, library, and assembly hall. It is built on the foundation of the original building put up when the school started, the name of which, Ridgeway Hall, is continued in the new.

The children meet in chapel each morning at 9:00 for a short service and again after supper. The priest celebrates at an early hour several mornings in the week as well as on Sunday, and boys are trained in serving at the Altar. Children are presented for Confirmation each year. Bishop Horner from the earliest days of the school was its constant visitor and adviser, and was beloved by all in school and neighborhood. Different priests at times visited the school for services and for administering the sacraments. Fr. Lobdell, of blessed memory, often came from the Government Hospital at Oteen, where he was chaplain.

Of those who have given of their loving service to the school we must name the Rev. Rufus Morgan's successor, Miss Amy Burt, who was principal from 1918 to 1929; Miss Psyche Webster, who followed until 1933, and then Miss Califf, familiarly called "Pa" by the children. Others, teachers and workers, have left their influence upon the school life and helped in its growth. Some of the graduates have entered Valle Crucis diocesan high school for girls, and others Christ School, a diocesan high school for boys, as well as entering public schools. A few have stayed on as helpers at the school, and all have taken with them, I am sure, an experience of the love of God as shown forth in the life of the Church's worship and in the loving service of one for another in the school family life.

#### COMMUNITY LIFE

THE IDEALS of the association of the Appalachian School with its neighborhood are those of its founder and the good Bishop. The Church's love for children is but a part of her love for all. She has concern for the happy development of home, social, and industrial life as well as for the life of prayer and worship. These purposes have been emphasized at the school.

In earlier days the school workers were the sole means of showing the Church's interest in the educational and social welfare of the neighborhood. It was written for publication 20 years ago: "Our institution stands back of everything that will help the community. We are glad to have our land used for agricultural experiments. We are anxious to forward good roads. We are ready to join in with and to support any organization forwarding the good of the people." From such ideals with the passing of years has developed an organization known as the Penland Weavers and Potters, which is now under its own management apart from that of the school proper. This organization is primarily the result of the interest shown by Miss Lucy Morgan, a sister of the Rev. Rufus Morgan, first in studying the art of hand-weaving and then in encouraging some of the neighborhood women to learn and perfect the native art, for such it was, though it had fallen into disuse. The purpose of the community project that soon took shape was "to perpetuate the native arts and crafts, and through them to provide for the people of the community a more adequate means of livelihood," according to *The Story of the Penland Weavers*. How the Penland Weavers and Potters organization has grown is a story of its own. The exhibition of its products at General Convention meetings and at the recent Chicago World Fair is a thing well known. Many thousands of dollars have been earned through the years by the mountain women. In the past few years the work of the

organization has so expanded that Penland has become a center for weaving and other hand crafts. Weaving institutes held each year under the direction of Edward F. Worst of Chicago bring together more than 70 leaders in handicraft industries from many parts of the United States.

The Edward F. Worst crafts house, a large two and a half story log house, has been built within the past two years, and last year a health house for resident nurses was built near the crafts house, with rooms for temporary care of patients, fulfilling a long and much felt neighborhood need.

#### A LITTLE CHILD SHALL LEAD THEM

THE CHILDREN of the school are mostly from the mountain country, and the Penland Weavers are for the encouragement of mountain industries. As our national life of this century helps us all to know one another better and opens up to us greater ways of usefulness to our fellows, so is the Church ever ready to increase its fields of knowledge and usefulness and meet any new demands of the age. But let the needs of children and our love for them stand in the front of our many interests in life and God will ever lead us on in righteous and peaceful ways.

#### Christian Marriage in a Pagan State

(Continued from page 222)

tion of grace, without Baptism and constant prayer and regular Communion and without some sort of frequent confession and absolution ("in the box" or in some other way), without God's supernatural help, it is dreadfully hard to make a go of marriage, and harder still to endure the pain of an enforced celibacy if and when, as sometimes happens, it proves impossible to live in matrimonial love with one's plighted partner. *To pay the price for indissoluble marriage, grace is a necessity.* We must teach that again—for mostly it is untaught now—and dissuade from thoughtless launching out into Christian matrimony those who are not seen at God's altar. We must not only show to our people an obligation, but also give to them from God the only source of strength sufficient to fulfil that obligation.

IF, THEN, Church people would handle, in their respective countries, this whole matter of marriage and divorce with sanity and faithfulness to God, they must realize how clear is the distinction between Christian marriage and State marriage; and they must teach the people what Jesus' will in the matter is: what a Christian marriage, rightly entered upon and lived, is and may become, and what part grace has in its success. If we would be approved of God, we must tighten the matrimonial discipline of the Church, rather than loosen it, both before marriage and after divorce; and we must teach our people what is involved in regard to Christian marital behaviour. Quite certainly we must utterly refuse to be stamped by those who would confuse the issues involved, either in the popular press or in circles that ought to be better informed.

Only by clarity of teaching and by honesty of discipline, can we hope to reconvert either America or England to Christianity. Neither Americans nor the English, nor any others for that matter, feel in the least attracted to a Church that, in a weak endeavor to be popular, is afraid to speak out what it deems the commandment of God. In very boldness we shall win for Holy Church a respect too largely lost by timid and unfaithful compromise.



# Delegates and Alternates to Woman's Auxiliary Triennial

## ARIZONA

### DELEGATES

Mrs. C. E. Huntington, St. Luke's in the Desert, Tucson.  
Mrs. I. R. Wotherspocn, 21 Medlock Drive, Phoenix.  
Mrs. W. C. Heim, 402 Willow Ave., Phoenix.  
Mrs. E. W. Henshaw, 218 N. Stone Ave., Tucson.

### ALTERNATES

None.

## ATLANTA

### DELEGATES

Miss Mary E. King, 736 Piedmont Ave., N. E., Atlanta.  
Mrs. J. F. Heard, 1404 Emory Road, N. E., Atlanta.  
Mrs. John Gilmore, 590 Sherwood Road, N. E., Atlanta.  
Mrs. Mildred Rhodes, 665 N. Lumpkin St., Athens.  
Mrs. Alan MacDonnell, 1110 Ridge Ave., Macon.

### ALTERNATES

Mrs. E. B. Harrold, 290 Hillcrest Ave., Macon.  
Mrs. Harold Castleberry, 5 Green St. Place, Gainesville.  
Mrs. Ross Cox, Bonair Apts., Rome.  
Mrs. Walter Howard, Columbus.  
Mrs. Marta Gramling, Gramling St., Marietta.

## BETHLEHEM

### DELEGATES

Mrs. John A. Frick, Salisbury House, Allentown.  
Mrs. J. Lycin Hatfield, 217 S. Blakely St., Dunmore.  
Mrs. James Lawrence Ware, 2425 Washington Ave., Scranton.  
Mrs. E. G. N. Holmes, 826 Delaware Ave., Bethlehem.  
Mrs. E. R. Clark, 579 Charles Ave., Kingston.

### ALTERNATES

Mrs. Thomas B. Smythe, 100 Windsor St., Reading.  
Mrs. P. Anthony Sweet, 817 Pine St., Scranton.  
Mrs. Howard Richards.  
Mrs. F. S. Kinsey, 1040 N. Fifth St., Reading.  
Mrs. William R. Troutman, Frackville.

## CALIFORNIA

### DELEGATES

Mrs. D. S. Floyd Jones, 65 Garland Ave., Oakland.  
Mrs. H. M. Sherman, 2801 Green St., San Francisco.  
Mrs. Vera P. Millis, Box 334, Carmel.  
Miss Harriet Bakewell, 2831 Telegraph Ave., Oakland.  
Mrs. Norman Livermore, Ross.

### ALTERNATES

Miss Sybil Stone, 2118 Valley St., San Francisco.  
Mrs. L. C. Lance, 2842 Woolsey St., Berkeley.  
Mrs. W. W. Wheeler, Box 1807, Carmel.

## CENTRAL NEW YORK

### DELEGATES

Mrs. Harry E. Clarke, 1756 West Genesee St., Syracuse.  
Mrs. J. Hynds Weidman, Marcellus.  
Mrs. Otis D. Lawrence, 506 Foster Ave., Elmira.  
Mrs. J. Laning Taylor, 20 Academy St., Owego.  
Mrs. Frank G. Scofield, Lowville.

### ALTERNATES

Mrs. Edward H. Coley, Olbiston Apts., Utica.  
Mrs. G. O. Volovic, Lowville.

## CHICAGO

### DELEGATES

Mrs. Charles S. Williamsen, 1342 N. Dearborn Pkwy., Chicago.  
Mrs. Albert Cotsworth, Jr., 422 N. Scoville Ave., Oak Park.  
Mrs. Walter Rattray, 723 Williams St., River Forest.  
Mrs. John T. Agar, 5837 Blackstone Ave., Chicago.  
Mrs. F. C. Seymour, 544 Sheridan Rd., Evanston.

### ALTERNATES

Mrs. E. J. Randall, 1049 Michigan Ave., Evanston.  
Miss Irene Brown, 2506 Jackson Ave., Evanston.  
Mrs. E. H. Cornell, 6701 N. Loleta Ave., Chicago.  
Mrs. Stewart Cushman, 2602 Eastwood Ave., Evanston.  
Mrs. P. M. Murray, 1416 Wildwood Lane, Highland Park.

## COLORADO

### DELEGATES

Mrs. Clarence C. Moore, 2364 Albion St., Denver.  
Mrs. J. E. Kinney, 737 Corona St., Denver.  
Mrs. J. O. Law, 1675 Colorado Blvd., Denver.  
Mrs. E. T. Boyd, 1313 Clarkson St., Denver.  
Mrs. M. B. Holt, 820 Gaylord St., Denver.

### ALTERNATES

Mrs. Howard Moore, 1431 Wood Ave., Colorado Springs.  
Mrs. Z. T. Vincent, Box 514, Fort Collins.  
Mrs. Robert Niedrach, 808 S. Gilpin St., Denver.  
Mrs. L. A. Crittenton, Box 126, Canon City.  
Mrs. Persifer M. Cooke, 1290 Race St., Denver.

## CONNECTICUT

### DELEGATES

Miss Jennie Loomis, Windsor.  
Mrs. John A. Forsyth, Jr., 330 N. Pine Creek Rd., Fairfield.  
Miss Katharine A. Nettleton, 426 Prospect St., New Haven.  
Miss Louise H. Noble, 10 Lexington St., New Britain.  
Mrs. Daniel H. B. Starr, 495 Main St., Portland.

### ALTERNATES

Mrs. Henry H. Conland, 285 Oxford St., Hartford.  
Mrs. Fred H. B. Fowler, Morningside, Woodmont.  
Mrs. H. B. Ingalls, 578 Prospect Ave., Hartford.  
Mrs. Charles M. Sheafe, Jr., 220 Canner St., New Haven.  
Mrs. Thomas J. Shannon, 45 Jackson St., Ansonia.

## CUBA

### DELEGATES

Mrs. H. R. Hulse, Calle 15, esquina a 8, Vedado, Habana, Cuba.  
Sra. J. H. Piloto, G. Lanuza 26, Matanzos, Cuba.  
Sra. Carmen Hernandez, Arguelles 180, Cienfuegos, Cuba.

## DALLAS

### DELEGATES

Mrs. Mitchell Langdon, Hutchins.  
Mrs. J. G. Oakley, 1823 McGregor, Wichita Falls.  
Mrs. Robert McAteer, 2706 Lubbock St., Fort Worth.  
Mrs. Delbert Willis, 221 Center St., Dallas.  
Mrs. A. J. Robinson, 1407 W. Sycamore St., Waxahachie.

### ALTERNATES

Mrs. H. B. McBley, 6000 Velasco St., Dallas.  
Mrs. Clarence Haden, Denton.  
Mrs. J. A. Somerville, 3608 Beverly Dr., Dallas.  
Mrs. J. S. McClane, Fort Worth Natl. Bank Bldg., Fort Worth.  
Mrs. J. S. Maxson, Jr., Wichita Falls.

## DELAWARE

### DELEGATES

Mrs. Robert R. Rayner, 1202 W. 10th St., Wilmington.  
Mrs. Edward W. Maynard, Silverside, R. F. D. 3, Wilmington.  
Miss Anne W. W. Bell, 1600 Woodlawn Ave., Wilmington.  
Mrs. John Boyt, 1600 W. 11th St., Wilmington.  
Mrs. Ernest N. May, Granogue.

### ALTERNATES

Miss Mary M. Littell, 2600 W. 17th St., Wilmington.  
Mrs. William E. Linton, 3712 Washington St., Wilmington.  
Mrs. John MacLulich, New Castle.  
Mrs. Frederic W. Baker, Claymont.  
Mrs. Charles W. Clash, 2400 W. 17th St., Wilmington.

## DULUTH

### DELEGATES

Mrs. E. C. Biller, 386 Fourth Ave., S., St. Cloud.  
Mrs. D. W. Thornberry, 3019 E. Superior St., Virginia.  
Mrs. Elmer Whyte, 3019 E. Superior St., Duluth.  
Mrs. J. A. MacKillican, 933 Wisconsin St., Hibbing.  
Mrs. C. B. Lewis, St. Cloud.

### ALTERNATES

Mrs. J. V. Claypool, 2530 Roosevelt Ave., Hibbing.  
Mrs. W. M. Parker, Sauk Center.  
Mrs. H. A. Le Pere, Hibbing.  
Mrs. R. D. Smith, Duluth.  
Mrs. William Constable, 1911 E. Constable St., Duluth.

## EAST CAROLINA

### DELEGATES

Mrs. Fred L. Outland, Box 498, Washington, N. C.  
Mrs. L. J. Poisson, 318 South Third, Wilmington.  
Mrs. H. G. Walker, Creswell.  
Mrs. W. O. S. Sutherland, 909 Market St., Wilmington.  
Mrs. Donald MacRae, 76 South Third, Wilmington.

### ALTERNATES

Miss Carolina K. Myers, 10 S. 5th St., Wilmington.  
Miss Hennie Long, Greenville.  
Mrs. J. A. Guion, New Bern.  
Mrs. J. L. Shackelford, Box 233, Farmville.  
Mrs. Duckworth Glover, Elizabeth City.

## EASTERN OREGON

### DELEGATES

Mrs. William P. Remington, Pendleton.  
Mrs. George A. Hartman, Pendleton.  
Mrs. Arthur D. Hay, Lakeview.  
Miss Catherine Peterson, Pendleton.  
Mrs. Helen Robinson, Pendleton.

### ALTERNATES

Mrs. C. A. Kopp, La Grande.  
Miss Hazel Morrison, Lakeview.  
Mrs. Charles Howe, Hood River.  
Mrs. G. W. Phelps, Pendleton.  
Mrs. Alfred Glassow, Bend.

## EASTON

### DELEGATES

Mrs. Herbert Jukes, Quantico.  
Mrs. Rowland Chaffinch, Denton.  
Miss Mary Jenkins, Easton.  
Mrs. Charles L. Atwater, Chestertown.  
Mrs. B. K. Burroughs, Salisbury.

### ALTERNATES

Miss Elizabeth Hirst, Cambridge.  
Mrs. Mary Remington, Centreville.  
Miss Hester Fogg, St. Michaels.



## EAU CLAIRE

## DELEGATES

Mrs. Jonathan Boothby, 121 12th St., Menomonie.  
 Mrs. William Aberg, 425 Lake St., Eau Claire.  
 Mrs. John G. Hilton, 620 Bay St., Chippewa Falls.  
 Mrs. O. W. Moehle, 314 Marston Ave., Eau Claire.  
 Mrs. Arthur P. Heyes, Grace Church Rectory, Rice Lake.

## ALTERNATES

Mrs. George B. Wood, St. Andrew's Rectory, Ashland.  
 Mrs. Frank E. Wilson, 145 Marston Ave., Eau Claire.  
 Mrs. F. Victor Hoag, 508 S. Farwell St., Eau Claire.  
 Mrs. Guy L. Hill, St. Alban's Rectory, Superior.  
 Mrs. H. C. Olson, 330 Lincoln Ave., Eau Claire.

## ERIE

## DELEGATES

Mrs. Albert Broadhurst, 212 N. Franklin St., Titusville.  
 Mrs. James H. Chickering, 122 Wyllis St., Oil City.  
 Mrs. Mark Smith, 227 W. 18th St., Erie.  
 Mrs. Warren R. English, 1039 W. 9th St., Erie.  
 Mrs. Fred S. Hammond, 376 Walnut St., St. Mary's.

## ALTERNATES

Mrs. M. Talbot Forker, 662 Baldwin St., Meadville.  
 Miss Winifred Maynard, 216 Center St., Ridgway.  
 Mrs. E. Pinkney Wroth, 422 Fourth Ave., Warren.  
 Mrs. William E. Van Dyke, Fulton St., Smethport.  
 Mrs. F. E. Sowersby, 412 Winter Ave., New Castle.

## FLORIDA

## DELEGATES

Mrs. Reuben Ragland, 1271 Edgewood Ave., Jacksonville.  
 Mrs. J. D. Russell, 3713 Richmond St., Jacksonville.  
 Mrs. William P. Cornell, 325 Market St., Jacksonville.  
 Mrs. Malcolm W. Lockhart, 2525 Barrs Terrace, Jacksonville.  
 Miss Rachel E. Gregg, 855 E. Magnolia St., Gainesville.

## ALTERNATES

Mrs. T. Frederick Davis, 2163 Post St., Jacksonville.  
 Mrs. Henry E. Palmer, Apalachicola.  
 Mrs. William M. Corry, Quincy.  
 Mrs. Elizabeth D. Cobb, 3528 Riverside Ave., Jacksonville.  
 Mrs. Henry Havens, P. O. Box 424, Ortega Sta., Jacksonville.

## FOND DU LAC

## DELEGATES

Mrs. Louis Fessenden, 1522 N. 6th St., Sheboygan.  
 Mrs. Joseph N. Barnett, 515 Algoma Blvd., Oshkosh.  
 Mrs. A. L. Barker, Ripon.  
 Mrs. Louis A. Pradt, 501 McIndoe St., Wausau.  
 Mrs. A. E. Garton, 618 Erie Ave., Sheboygan.

## ALTERNATES

To be selected by board as needed.

## GEORGIA

## DELEGATES

Mrs. W. B. White, 1005 Milledge Rd., Augusta.  
 Mrs. Hunter Hopkins, Brunswick.  
 Mrs. J. E. Mathis, 406 S. Lee St., Americus.  
 Mrs. Joseph Burton, 1401 E. 48th St., Savannah.  
 Mrs. Asbury Hull, St. Paul's Parish House, Augusta.

## ALTERNATES

Mrs. Harry Kaufmann, 414 E. Waldburg St., Savannah.  
 Mrs. H. P. Burum, 2306 Walton Way, Augusta.  
 Mrs. Douglas Taylor, St. Simon's Island.

## HARRISBURG

## DELEGATES

Mrs. E. M. Fleming, 108 E. Whittier Ave., Altoona.  
 Miss Katherine Comstock, 207 S. Front St., Harrisburg.  
 Mrs. A. W. Bodine, 221 Washington St., Huntingdon.  
 Mrs. Francis D. Daley, 806 13th St., Altoona.  
 Miss Mary Rachel Harris, Dallas.

## ALTERNATES

Mrs. Wyatt Brown, 321 N. Front St., Harrisburg.  
 Mrs. Howard M. Fry, 509 State St., Lancaster.  
 Mrs. Robert Sudlow, St. John's Rectory, Bellefonte.  
 Mrs. George D. Graeff, 58 S. 2d St., Chambersburg.  
 Mrs. Lura Vaughn, 1 Charles St., Wellsboro.

## HONOLULU

## DELEGATES

Mrs. S. H. Littell, Queen Emma Sq., Honolulu.  
 Mrs. L. Tenney Peck, Royal Pl., Honolulu.  
 Mrs. O. H. Hornung.

## IDAHO

## DELEGATES

Mrs. Frank E. Johnesse, 1612 Jefferson St., Boise.  
 Mrs. Frank B. Kinyon, 1414 N. 10th St., Boise.  
 Mrs. Frank A. Rhea, 518 N. 8th St., Boise.

## ALTERNATES

None.

## INDIANAPOLIS

## DELEGATES

Mrs. R. Hartley Sherwood, 2847 N. Meridian St., Indianapolis.  
 Mrs. J. F. Morrison, 3038 Ruckle St., Indianapolis.  
 Mrs. R. M. Drybrough, 5760 N. Pennsylvania St., Indianapolis.  
 Mrs. Joseph Frisby, 25 S. 11th St., Richmond.  
 Mrs. John E. Hollett, 4001 N. Meridian St., Indianapolis.

## ALTERNATES

Miss Mary Fauntleroy, New Harmony.  
 Mrs. C. F. Swick, 451 Littleton Ave., West Lafayette.  
 Mrs. Harry Garseau, 77 Warwick Rd., Westwood, Muncie.  
 Mrs. Everett Schofield, R. F. D. 12, Box 89, Indianapolis.

## IOWA

## DELEGATES

Mrs. W. S. Stillman, 615 Willow Ave., Council Bluffs.  
 Mrs. Decker French, East Hill House, Davenport.  
 Mrs. Charles S. Hutchins, 1017 N. Fourth St., Burlington.  
 Mrs. J. W. Watzek, 1415 Brady St., Davenport.  
 Mrs. V. H. Morgan, 721 E. Fourth St., N. Newton.

## ALTERNATES

Mrs. Josiah Johnston, 24 W. 34th St., Des Moines.  
 Mrs. I. L. Sears, 218 Perry St., Davenport.  
 Mrs. E. B. Mounsey, 610 E. Fourth St., Waterloo.  
 Mrs. Frank Wright, 122 Third St., Council Bluffs.  
 Mrs. Elizabeth S. Garfield, R. R. 1, Burlington.

## KANSAS

## DELEGATES

Mrs. C. A. Gafney, 915 S. Central, Chanute.  
 Mrs. R. J. Paulette, 1635 Mulvane, Topeka.  
 Mrs. S. E. West, 341 N. Clifton, Wichita.  
 Mrs. C. A. Clark, 309 South A St., Arkansas City.  
 Mrs. W. N. Nelson, 201 Jefferson, Pittsburg.

## ALTERNATES

Mrs. Begley Gardiner, 1002 N. Forest, Chanute.  
 Mrs. George H. Falter, 502 Riley, Atchison.  
 Mrs. Harry W. Horn, Orpheum Bldg., Wichita.  
 Mrs. H. S. Giere, 1010 Sixth, Clay Center.  
 Mrs. W. B. Buck, 3725 E. Douglas, Wichita.

## KENTUCKY

## DELEGATES

Miss Virginia Lockett, 135 S. Main St., Henderson.  
 Miss Nannie Hite Winston, 1412 Willow Ave., Louisville.  
 Mrs. Charles Clingman, West Wind Rd., Indian Hills, Louisville.  
 Mrs. S. Merrill Russel, 2330 Dundee Rd., Louisville.  
 Mrs. W. F. Renneberg, 606 S. 41st St., Louisville.

## ALTERNATES

Mrs. Charles F. Wulf, Hickman.  
 Mrs. C. E. Craik, Jr., Hopkinsville.  
 Mrs. Edward Wilder, Jr., 219 S. Birchwood Ave., Louisville.  
 Mrs. Roy Morningstar, Bowling Green.  
 Mrs. William H. Langley, Jr., 200 Kennedy Ct., Louisville.

## LEXINGTON

## DELEGATES

Mrs. R. W. Phillips, 243 Riverside Parkway, Fort Thomas.  
 Mrs. Thomas Thames, 205 Fort Mitchell Ave., Covington.  
 Mrs. George R. Hunt, W. Second St., Lexington.  
 Mrs. John Skain, 137 Forest Ave., Lexington.  
 Mrs. Gerald H. Catlin, Corbin.

## ALTERNATES

Mrs. J. Oliver Jenkins, 29 W. Eighth St., Newport.  
 Mrs. F. J. Zeller, 8th and Walnut, Dayton.  
 Mrs. Preston Johnston, Bryan Sta. Pike, Lexington.  
 Mrs. Cecil Cantrill, 122 Park Ave., Lexington.  
 Mrs. Richard Patton, Harlan.

## LONG ISLAND

## DELEGATES

Mrs. John B. Pitman, Manhasset.  
 Mrs. Henry D. Waller, 291 Sanford Ave., Flushing.  
 Mrs. Lewis W. Francis, 81 Remsen St., Brooklyn.  
 Mrs. Lester L. Riley, Zion Church Rectory, Douglaston.  
 Mrs. Alex R. McKechnie, All Saints' Rectory, Great Neck.

## ALTERNATES

Mrs. Stanley Andrews, 322 E. 25th St., Brooklyn.  
 Mrs. Gertrude L. Gibson, 147 Linden Blvd., Brooklyn.  
 Mrs. F. K. L. Quine, 50 Lennox Rd., Brooklyn.  
 Mrs. H. L. Jackson, 68 Montague St., Brooklyn.  
 Mrs. A. E. Saunders, Jr., 326 Clinton St., Brooklyn.

## LOS ANGELES

## DELEGATES

Miss Anne W. Patton, 1540 Oak Grove Ave., San Marino.  
 Mrs. Scott Quinton, 418 N. California St., San Gabriel.  
 Mrs. W. L. Van Schaick, Box 555, La Jolla.  
 Mrs. S. C. Clark, Jr., 1466 N. Los Robles Ave., Pasadena.  
 Mrs. C. J. O'Connor, 432 N. Primrose Ave., Monrovia.

## ALTERNATES

Mrs. W. B. Stevens, 929 Buena Vista St., Pasadena.  
 Miss Rebekah L. Hibbard, 156 Bellefontaine St., Pasadena.  
 Mrs. R. McL. Brady, Eucalyptus Lane, Santa Barbara.  
 Mrs. John L. Riddell, 118 N. Formosa Ave., Los Angeles.

## LOUISIANA

## DELEGATES

Mrs. C. E. Coates, 807 Lake Park, Baton Rouge.  
 Mrs. Walter C. Lindsay, 538 Forrest Ave., Shreveport.  
 Mrs. Coleman L. Davidson, Route 3, Baton Rouge.  
 Mrs. James M. McBride, Houma.  
 Mrs. J. J. Metzger, 3126 Dauphine St., New Orleans.



## ALTERNATES

Mrs. S. W. Tate, 7008 Zimple St., New Orleans.  
 Mrs. Rollo C. Jarreau, 1034 Barrister St., Alexandria.  
 Mrs. E. M. Sarradet, New Iberia.  
 Mrs. Howell Morgan, 162 Albany Ave., Shreveport.  
 Mrs. C. B. K. Weed, 1525 Dufossat St., New Orleans.

## MAINE

## DELEGATES

Mrs. Charles F. Flagg, 70 Carroll St., Portland.  
 Mrs. Kenneth C. M. Sills, 85 Federal St., Brunswick.  
 Mrs. William E. Patterson, St. Saviour's Rectory, Bar Harbor.  
 Mrs. Frederick E. Drake, 1002 Washington St., Bath.  
 Mrs. Ernest A. Pressey, 56 Kenilworth St., Portland.

## ALTERNATES

Mrs. Arthur Sewall, 2d, 963 Washington St., Bath.  
 Mrs. James F. McElroy, St. Mary's Rectory, Northeast Harbor.  
 Mrs. Roger V. Snow, R. F. D. 4, Portland.  
 Mrs. Herbert Payson, 71 Bowdoin St., Portland.

## MARYLAND

## DELEGATES

Mrs. Samuel M. Shoemaker, Eccleston.  
 Mrs. Robert Garrett, Charles Street Ave., Baltimore.  
 Mrs. John M. Nelson, Jr., 119 Beechdale Rd., Baltimore.  
 Mrs. John Staige Davis, 215 Wendover Rd., Baltimore.  
 Mrs. C. Ellis Ellicott, Jr., 2407 Ruscombe Lane, Baltimore.

## ALTERNATES

Miss Lucy C. Sturgis, Oldfields School, Glencoe.  
 Mrs. James M. Rhodes, 810 Cathedral St., Baltimore.  
 Miss Ella Garrett, Charles Street Ave., Baltimore.  
 Miss Jeannette B. Dobbin, Elkridge.

## MASSACHUSETTS

## DELEGATES

Miss Eva D. Corey, 808 Washington St., Brookline.  
 Miss Helen M. Cobb, 244 Franklin St., Newton.  
 Miss Ruth M. Gordon, 1 Joy St., Boston.  
 Miss Laura R. Little, 25 Goddard Ave., Brookline.  
 Miss Elizabeth T. Soule, 371 Walnut St., Brookline.

## ALTERNATES

Miss Gertrude Baker, 121 Marlborough St., Boston.  
 Mrs. Henry E. Darling, 525 Worcester St., Wellesley.  
 Miss Margaret Nelson, Marshfield Hills.  
 Mrs. Ralph Barrow, 46 Mount Vernon St., Boston.  
 Miss Marion Stott, Boston.

## MICHIGAN

## DELEGATES

Mrs. D. C. Stevenson, 1215 Berkshire Rd., Grosse Pointe.  
 Mrs. W. C. Chaffee, 899 Virginia Park, Detroit.  
 Mrs. J. C. Spaulding, 908 Glynn Ct., Detroit.  
 Mrs. T. C. Stirling, 933 Longfellow Ave., Detroit.  
 Mrs. William L. Torrance, 15 E. Kirby Ave., Detroit.

## ALTERNATES

Mrs. C. E. Buck, 140 Puritan Rd., Birmingham.  
 Mrs. Ralph Crowell, 634 Gladstone Ave., Detroit.  
 Mrs. E. R. McCormick, 348 Oak Hill Rd., East Lansing.  
 Mrs. Harry Van Vleck, Madison-Lenox Hotel, Detroit.  
 Mrs. G. W. Willard, 1614 Brooklyn Ave., Ann Arbor.



## FIRST DELEGATE TO ARRIVE

Senorita Carmen Hernandez of Cuba (right), first delegate to the triennial meeting of the Woman's Auxiliary to arrive in Cincinnati, is shown with Miss Kenko Clara Yoshimoto, a member of the Episcopal Church in Japan and secretary to Dr. Toyohiko Kagawa. Senorita Hernandez is spending the summer at Bethany Home, Cincinnati, perfecting her knowledge of the English language.

## MILWAUKEE

## DELEGATES

Miss Margaret Goodwin, 745 Church St., Beloit.  
 Mrs. Frederick C. Linley, 3264 N. Summit Ave., Milwaukee.  
 Miss Emily Bond, 7118 Second Ave., Kenosha.  
 Mrs. Frank McIntyre, 4113 N. Downer Ave., Milwaukee.  
 Miss Katherine Frederick, 617 Harrison Ave., Beloit.

## ALTERNATES

Miss Portia Martin, 704 49th Pl., Kenosha.  
 Mrs. Henry Beyer, 3761 N. Ninth St., Milwaukee.  
 Miss Olive Rhyme, 703 Dunn St., Portage.  
 Mrs. T. R. Harris, 519 Hartwell Ave., Waukesha.  
 Mrs. G. F. White, 7606 Stickney Ave., Wauwatosa.

## MINNESOTA

## DELEGATES

Mrs. D. R. West, 4724 Emerson Ave., S., Minneapolis.  
 Mrs. F. G. Atkinson, 104 Groveland Terrace, Minneapolis.  
 Mrs. L. W. King, 1829 Lincoln Ave., St. Paul.  
 Mrs. A. A. Passer, Olivia.  
 Miss Margaret Densmore, Red Wing.

## ALTERNATES

Mrs. C. E. Anderson, Tracy.  
 Mrs. Donald Gaver, 27 Crocus Pl., St. Paul.  
 Mrs. William MacPhail, 4229 Dupont Ave., S., Minneapolis.  
 Miss Adelaide Judkins, Hastings.  
 Mrs. Charles Drew, 200 Hawthorne Rd., Minneapolis.

## MISSISSIPPI

## DELEGATES

Mrs. Richard Kinkead, Belzoni.  
 Mrs. R. F. Corneil, Box 132, Vicksburg.  
 Mrs. W. S. Welch, Fourth Ave., Laurel.  
 Mrs. G. W. Forbes, Clinton Rd., Jackson.

## ALTERNATES

Mrs. M. L. Robinson, Centreville.  
 Mrs. Ben Cameron, Meridian.  
 Miss Robbie Doak, Grenada.

## MISSOURI

## DELEGATES

Mrs. Harold E. Woodward, 1210 Locust St., St. Louis.  
 Mrs. Edward G. Lasar, 3414 Hawthorne Blvd., St. Louis.  
 Mrs. Irvin Mattick, 3632 Hartford St., St. Louis.  
 Mrs. Leo McCarthy, 345 Gray Ave., Webster Groves.  
 Mrs. G. L. Russell, Sullivan.

## MONTANA

## DELEGATES

Mrs. H. H. H. Fox, 244 Lewis Ave., Billings.  
 Mrs. H. H. Harrison, Bridges.  
 Mrs. H. N. Tragitt, Dillon.  
 Mrs. Frank Haskins, 820 W. Silver St., Butte.  
 Mrs. A. M. Lukens, St. James' Rectory, Deer Lodge.

## ALTERNATES

Mrs. J. E. Bower, Helena.  
 Miss Monica Howell, 9 Kohrs Block, Helena.  
 Mrs. W. M. Scott, 726 Third Ave., N., Great Falls.  
 Mrs. Guy Stueky, 234 E. Pine St., N. Missoula.  
 Mrs. T. E. Gilbert, Dillon.

## NEBRASKA

## DELEGATES

Miss Barbara Gering, Plattsmouth.  
 Miss Eleanor Sprague, 4438 Franklin St., Omaha.  
 Mrs. J. B. Watkins, 2514 E St., Omaha.  
 Mrs. E. J. Secker, 8011 N. 31st St., Omaha.  
 Mrs. W. W. Hoagland, 510 N. 48th St., Omaha.

## ALTERNATES

Mrs. Harry C. Alden, Trinity Church Rectory, Norfolk.  
 Mrs. Thomas H. Brown, 0705 S. Fourth St., Norfolk.  
 Mrs. C. B. Schoppe, 5015 Parker St., Omaha.  
 Mrs. C. W. Evers, 5124 Franklin St., Omaha.  
 Mrs. L. W. McMillin, 2401 S. 19th St., Lincoln.

## NEVADA

## DELEGATES

Mrs. G. L. Swartz, Elko.  
 Mrs. Thomas Jenkins, 505 Ridge St., Reno.  
 Miss Ruth Jenkins, 505 Ridge St., Reno.  
 Mrs. A. S. Kean, St. Peter's Rectory, Carson City.  
 Mrs. E. E. Eunor, Elko.

## ALTERNATES

To be appointed by the Bishop.

## NEWARK

## DELEGATES

Mrs. Charles E. Griffith, 128 Essex Ave., Glen Ridge.  
 Mrs. Foster Debevoise, 120 Harrison St., East Orange.  
 Mrs. James M. Greer, 302 17th St., West New York, N. J.  
 Mrs. Guy Emery Shippler, 177 Main St., Chatham.  
 Mrs. Edgar G. Wandless, Box 464, Ridgewood.

## ALTERNATES

Mrs. Walter Mosenthal, 171 Wildwood Ave., Upper Montclair.  
 Mrs. B. M. Mitchel, 244 Lafayette Ave., Passaic.  
 Mrs. O. F. Lovenberg, 68 Woodland Ave., Summit.  
 Mrs. Kenneth Southworth, 10 Vernon Pl., East Orange.  
 Mrs. Charles E. Hutchison, 16 Prospect Terrace, East Orange.

## NEW HAMPSHIRE

## DELEGATES

Mrs. Winthrop E. Fiske, 15 Elliott St., Exeter.  
 Mrs. Elizabeth J. Varney, 80 South St., Littleton.  
 Mrs. John U. Harris, 12 School St., Hanover.  
 Mrs. Laurence F. Piper, 12 Amherst St., Milford.  
 Mrs. Arthur Olson, 17 Highland Ave., Keene.

## ALTERNATES

Mrs. Erville B. Maynard, 136 Lowell St., Manchester.  
 Mrs. Eliot A. Carter, Elliott St., Nashua.  
 Mrs. Clifton A. Towle, 49 High St., Exeter.

## NEW JERSEY

## DELEGATES

Miss Edith C. Roberts, 46 Bayard Lane, Princeton.  
 Mrs. Franklin S. Chambers, New Lisbon.  
 Mrs. Linden Stuart, 1050 Rahway Rd., Plainfield.  
 Miss Grace Macfarren, 426 Browning Rd., West Collingswood.  
 Mrs. William S. McKay, 920 S. Fifth St., Camden.



## ALTERNATES

Miss M. L. Whitall, 183 Delaware St., Woodbury.  
 Mrs. A. S. Phelps, 2 Sleepy Hollow Lane, Plainfield.  
 Mrs. A. S. Kirsteen, 19 N. Trenton Ave., Atlantic City.  
 Mrs. Robert C. Brown, 610 Lees Ave., Collingswood.  
 Mrs. R. E. Urban, The Rectory, Swedesboro.

## NEW MEXICO AND SOUTHWEST TEXAS

## DELEGATES

Mrs. B. T. B. Hyde, 558 Camino del Monte Sol, Santa Fe, N. Mex.  
 Mrs. M. N. Twiss, 1806 Elm St., El Paso, Tex.  
 Miss R. Conrad, 600 So. Piedras, El Paso, Tex.  
 Miss A. L. Dietrich, 1001 E. Nevada, El Paso, Tex.  
 Mrs. E. E. Clark, Tucumcari, N. Mex.

## ALTERNATES

Mrs. C. Swain, Tucumcari, N. Mex.  
 Mrs. J. W. Crowds, El Paso, Tex.  
 Mrs. W. Springer, Albuquerque, N. Mex.  
 Mrs. George Valliant, Albuquerque, N. Mex.  
 Mrs. A. F. Morrisette, 1505 Elm St., El Paso, Tex.

## NEW YORK

## DELEGATES

Mrs. J. Ralph Jacoby, 299 Park Ave., New York City.  
 Mrs. Charles G. Kerley, 10 E. 81st St., New York City.  
 Mrs. William C. Dickey, 123 E. 53d St., New York City.  
 Miss Elsie C. Hutton, 125 E. 50th St., New York City.  
 Mrs. William Walker Orr, 1 Sherbrooke Rd., Scarsdale.

## ALTERNATES

Miss Etta S. McGrath, 105 E. 38th St., New York City.  
 Mrs. Spencer Van B. Nichols, 30 E. 55th St., New York City.  
 Mrs. Alfred Chapman, 101 W. 55th St., New York City.  
 Mrs. Charles M. Baxter, Jr., 234 W. 101st St., New York City.  
 Mrs. Rudolph C. Culver, 13 Fox Meadow Rd., Scarsdale.

## NORTH CAROLINA

## DELEGATES

Mrs. William J. Gordon, Spray.  
 Mrs. Edwin A. Penick, 802 Hillsboro St., Raleigh.  
 Mrs. Johnston King, Wilson.  
 Mrs. J. P. Watters, 407 E. Rosemary St., Chapel Hill.  
 Miss Emma J. Hall, 827 N. Tryon St., Charlotte.

## ALTERNATES

Mrs. Ross Sigmon, Milford Hills, Salisbury.  
 Mrs. Watts Carr, Durham.  
 Mrs. Harvey P. Hutchinson, 1909 Beach St., Winston-Salem.  
 Mrs. Baxter Moore, Charlotte.  
 Mrs. Herman Hardison, Jr., Wadesboro.

## NORTH DAKOTA

## DELEGATES

Mrs. A. L. Parcells, Dickinson.  
 Mrs. C. W. Twight, Minot.  
 Mrs. A. A. Jones, Bismarck.

## ALTERNATES

Mrs. W. B. Overson, Williston.  
 Mrs. H. T. Alsop, 1433 8th St., S., Fargo.  
 Mrs. Robert Clarke, Jamestown.

## NORTHERN INDIANA

## DELEGATES

Mrs. William H. Fritz, 801 Kenmore Ave., Fort Wayne.  
 Mrs. William Fett, 1763 Kessler Blvd., South Bend.  
 Mrs. Robert G. Happ, 629 W. La Salle Ave., South Bend.  
 Mrs. Duncan J. Campbell, 526 Lincoln Way, E., Mishawaka.  
 Mrs. Emmet White, 776 Polk St., Gary.

## ALTERNATES

Mrs. Eugene Ong, 225 20th Ave., Elkhart.  
 Mrs. Archie Price, Marion.  
 Mrs. Walter Crandell, Howe.  
 Mrs. W. J. Lockton, Elkhart.  
 Mrs. George U. Bingham, 840 Park Ave., South Bend.

## NORTHERN MICHIGAN

## DELEGATES

Mrs. J. W. Alt, Calumet.  
 Mrs. C. C. Reimer, Houghton.  
 Mrs. O. D. McClure, Ishpeming.  
 Mrs. H. Roger Sherman, Negaunee.  
 Mrs. Malcolm Langley, Crystal Falls.

## ALTERNATES

Mrs. F. H. Haller, Calumet.  
 Mrs. C. H. McBain, Sault Ste. Marie.  
 Mrs. W. F. Morgan, Marquette.  
 Mrs. Crisp, Sault Ste. Marie.  
 Mrs. G. A. Blackburn, Sault Ste. Marie.

## NORTH TEXAS

## DELEGATES

Mrs. J. B. Dooley, 3011 Hughes St., Amarillo.  
 Mrs. Curtis Scovell, 866 Meander, Abilene.  
 Mrs. L. W. Hollis, 1865 North Seventh, Abilene.  
 Mrs. E. C. Seaman, 1516 Tyler, Amarillo.  
 Mrs. Thomas R. Smith, Colorado, Tex.

## ALTERNATES

Mrs. Roscoe Wilson, 2201 Broadway, Lubbock.  
 Miss Helen Lyles, Box 907, Canyon.  
 Miss C. P. Buckler, Pampa.  
 Mrs. A. B. Hansen, Box 476, Concordia.  
 Miss Margie Simonet, Pampa.

## NORTH TOKYO

## DELEGATES

Mrs. C. S. Reifsnider, 281 Fourth Ave., New York City.  
 Miss Ruth Burnside, 281 Fourth Ave., New York City.  
 Miss Ernestine Gardiner, 281 Fourth Ave., New York City.  
 Miss C. G. Heywood, 281 Fourth Ave., New York City.  
 Miss Louisa H. Boyd, 281 Fourth Ave., New York City.

## OHIO

## DELEGATES

Mrs. Rupert Holland, 2237 Parkwood Ave., Toledo.  
 Mrs. R. R. Bowman, 54 Hawthorne Ave., Akron.  
 Miss Elise M. Backus, 2049 Parkwood Ave., Toledo.  
 Mrs. James V. Blake, Ely Road, R. F. D. 6, Akron.  
 Mrs. Clifford C. Cowin, 2241 Prospect Ave., Cleveland.

## ALTERNATES

Mrs. Harry Frease, 946 Fulton Rd., N. W., Canton.  
 Mrs. Gerald F. Patterson, 3450 Ingleside Rd., Shaker Heights.  
 Mrs. John K. Haley, 2017 Robinwood Ave., Toledo.  
 Mrs. Gerald C. Clarke, 1842 Hastings Ave., East Cleveland.  
 Mrs. James Monroe, 3312 Norwood Rd., Cleveland.

## OKLAHOMA

## DELEGATES

Mrs. Roy Hoffman, Oklahoma City.  
 Mrs. Fred Brown, Muskogee.  
 Mrs. J. D. Hill, Tulsa.  
 Mrs. C. H. Lieb, Tulsa.  
 Mrs. P. A. Norris, Ada.

## ALTERNATES

Mrs. St. Peter, Custer City.  
 Mrs. Blake, Ada.  
 Mrs. Sledge, Ada.  
 Mrs. Robert W. Victor, Oklahoma City.

## OLYMPIA

## DELEGATES

Mrs. S. Arthur Huston, 1305 E. Prospect St., Seattle.  
 Mrs. N. H. Latimer, 3906 E. Olive St., Seattle.  
 Mrs. Cyrus E. Gates, Chuckanut, Bellingham.  
 Mrs. H. L. Timm, Piedmont Hotel, Seattle.  
 Mrs. H. B. Wilbur, 434 35th Ave., Seattle.

## ALTERNATES

Mrs. H. B. Paige, 1020 Garden St., Bellingham.  
 Mrs. W. E. Colcock, 4232 51st St., S., Seattle.  
 Mrs. E. B. Christie, 1611 Water St., Olympia.  
 Mrs. George A. Wieland, 1805 38th Ave., Seattle.  
 Mrs. L. L. Chipman, Longview.

## OREGON

## DELEGATES

Mrs. Claude V. Bowman, 4000 N. E. Hassall St., Portland.  
 Mrs. Wilson Johnston, 823 N. W. Albemarle Ter., Portland.  
 Mrs. Charles Carver, Jr., 404 S. W. Edgecliff Rd., Portland.  
 Mrs. J. J. Pantan, Route 6, Box 1, Salem.  
 Mrs. G. H. Benshadler, 3437 N. Bryant St., Portland.

## ALTERNATES

Mrs. George T. McGrath, Hillsboro.  
 Mrs. Horace M. Ramsey, 1928 S. W. Myrtle St., Portland.  
 Mrs. W. W. Germain, Marshfield.  
 Mrs. J. Hunt Hendrickson, 2821 S. W. Upper Dr., Portland.  
 Mrs. Robert Arneson, 2325 N. E. Flanders St., Portland.

## PENNSYLVANIA

## DELEGATES

Mrs. John E. Hill, 1327 Wolf St., Philadelphia.  
 Mrs. Edward Ingersoll, Penlynn.  
 Mrs. Thomas L. Harris, 103 W. Willow Grove Ave., Chestnut Hill, Philadelphia.  
 Mrs. J. Burris West, 304 Dickinson Ave., Swarthmore.  
 Mrs. George Woodward, Chestnut Hill, Philadelphia.

## ALTERNATES

Mrs. John Van Pelt, Wayne.  
 Mrs. Thomas McCrae, 1929 Spruce St., Philadelphia.  
 Mrs. James F. Bullitt, 250 S. 18th St., Philadelphia.  
 Mrs. Francis R. Packard, 304 S. 19th St., Philadelphia.  
 Mrs. Marmaduke Tilden, Blue Bell.

## PITTSBURGH

## DELEGATES

Mrs. H. B. Kirkpatrick, 4405 Schenley Farm Ter., Pittsburgh.  
 Mrs. W. R. Taliaferro, 101 Biddle Ave., Pittsburgh.  
 Mrs. H. J. Hawthorne, 916 S. Trenton Ave., Wilkinsburg.  
 Mrs. J. K. Webster, 221 Melville Lane, Sewickley.  
 Mrs. J. Fredrik Virgin, Fifth and Croft Ave., Pittsburgh.

## ALTERNATES

Mrs. J. H. Musgrove, 1157 N. Negley, Pittsburgh.  
 Mrs. Edgar Masters, 72 N. Fremont St., Bellevue.  
 Mrs. G. A. Morrison, 1122 Biltmore, Pittsburgh.  
 Mrs. Edward A. Fisher, 76 N. Fremont St., Bellevue.  
 Mrs. L. F. Williams, 927 North Ave., Wilkinsburg.

## PUERTO RICO

## DELEGATES

Mrs. F. A. Saylor, Box 59, Mayaguez, P. R.  
 Miss Mildred B. Hayes, Box 59, Mayaguez, P. R.  
 Mrs. Maria M. de Pagan, Bertoli St. No. 36, Ponce, P. R.  
 Miss Ethel M. Robinson, St. Catherine's Training School, Canals St., Stop 20, Santurce, P. R.



## QUINCY

## DELEGATES

Mrs. William G. Russell, 207 Archer Ave., Peoria.  
 Mrs. J. T. Pickard, 117 Roosevelt Ave., Kewanee.  
 Mrs. A. A. Furst, 504 Cornhill St., Peoria.  
 Mrs. William L. Essex, 220 Columbia Terrace, Peoria.  
 Mrs. J. D. Cabeen, 468 E. Losey St., Galesburg.

## ALTERNATES

Mrs. Charles W. Frye, 1018 12th St., Rock Island.  
 Mrs. Fred Stone, Griggsville.  
 Mrs. F. E. Brandt, 1844 23d St., Rock Island.  
 Mrs. James Battersby, 625 E. Fourth St., Kewanee.  
 Miss Elona Flessner, 206 N. Sheridan Rd., Peoria.

## RHODE ISLAND

## DELEGATES

Mrs. Charles C. Binney, 100 Meeting St., Providence.  
 Mrs. Lewis H. Meader, Jr., 79 Shaw Ave., Edgewood.  
 Mrs. B. M. MacDougall, 98 Bradford St., Bristol.  
 Mrs. L. Newton Hayes, 179 University Ave., Providence.  
 Mrs. Everard Appleton, 22 Benevolent St., Providence.

## ALTERNATES

Mrs. James Thornley, 2 Freeman Pkwy., Providence.  
 Mrs. Robert Carmichael, 27 Rhode Island Ave., Providence.  
 Mrs. A. E. Thornley, 139 Ridge St., Pawtucket.  
 Mrs. Lewis D. Learned, 32 Westminster St., Providence.  
 Mrs. Richard Rathborne Graham, 64 Charles Field St., Providence.

## ROCHESTER

## DELEGATES

Mrs. W. B. Slifer, 56 Southern Pkwy., Rochester.  
 Mrs. F. Harper Sibley, 400 East Ave., Rochester.  
 Mrs. E. A. Stebbins, 935 East Ave., Rochester.  
 Mrs. S. H. Edsall, 528 S. Main St., Geneva.  
 Mrs. Burr R. Hellands, 254 Main St., Hornell.

## ALTERNATES

Mrs. W. V. Whitmore, 94 Barrington St., Rochester.  
 Mrs. P. R. Jameson, 1515 Highland Ave., Rochester.  
 Mrs. Lee Newman, Angelica.  
 Mrs. F. J. Tunmore, 709 St. Paul St., Rochester.  
 Mrs. E. C. Way, 41 Phelps Ave., Rochester.

## SACRAMENTO

## DELEGATES

Mrs. Frank H. Denman, 641 D St., Petaluma.  
 Mrs. Alice Keig, 1005 Jefferson St., Napa.  
 Mrs. J. L. Tucker, 1905 H St., Sacramento.  
 Mrs. Charles W. Tuttle, 909 Oak St., Colusa.  
 Mrs. Casebolt Dakin, P. O. Box 367, Redding.

## ALTERNATES

None.

## SALINA

## DELEGATES

Mrs. Charles Fisher, Bennington.  
 Mrs. Reuben Sherwood, Cimarron.  
 Mrs. Alex Hanson, Concordia.  
 Mrs. Hinshaw, Bennington.  
 Miss Marian Knight, Medicine Lodge.

## ALTERNATES

Mrs. E. M. Mize, Minneapolis, Kans.  
 Mrs. Harry Pratt, Studley.  
 Mrs. R. O. Keys, Hays.  
 Mrs. Myrtha Manker, Ellis.  
 Mrs. Barrett.

## SAN JOAQUIN

## DELEGATES

Miss Maude Williams, 435 N. Tuxedo, Stockton.  
 Mrs. J. Benson Wrenn, 954½ W. 30th St., Los Angeles.  
 Mrs. Seth C. Hawley, 1106 N. Van Buren St., Stockton.  
 Mrs. W. E. Patrick, P. O. Box 1146, Bakersfield.  
 Mrs. Walter F. Uridge, 1146 O St., Fresno.

## ALTERNATES

Mrs. L. C. Sanford, 733 Peralta Way, Fresno.  
 Mrs. Montgomery Thomas, 1642 L St., Fresno.  
 Mrs. H. Scott Jacobs, 615 N. Irwin St., Hanford.  
 Mrs. William Payne, 714 N. E St., Porterville.  
 Mrs. C. F. English, 97 W. Adams St., Stockton.

## SOUTH CAROLINA

## DELEGATES

Mrs. W. H. Grimball, 5 Colonial St., Charleston.  
 Mrs. Frank A. McLeod, 523 Hampton Ave., Sumter.  
 Mrs. E. E. Rembert, Rembert.  
 Mrs. Louis L. Overton, Georgetown.  
 Miss Caroline C. Cain, Pinopolis.

## ALTERNATES

Mrs. Leonard A. Prouty, The Citadel, Charleston.  
 Mrs. R. W. Sharkey, P. O. Box 252, Florence.  
 Mrs. A. W. Skarden, Walterboro.  
 Mrs. Julian Cain, 325 Salem Ave., Sumter.  
 Mrs. Louis D. Simonds, 48 Meeting St., Charleston.

## SOUTH DAKOTA

## DELEGATES

Mrs. Frank Creamer, Dupree.  
 Mrs. Paul Barbour, Rosebud Mission, Mission.  
 Mrs. T. R. Johnson, 320 Western Surety Bldg., Sioux Falls.  
 Mrs. Joseph Pirsch, 810 W. 17th St., Sioux Falls.  
 Mrs. Edward Ashley, Aberdeen.

## ALTERNATES

Mrs. Fred Thomas, Mitchell.  
 Mrs. Susan Ashley, Canton.  
 Mrs. W. H. Wilson, Rapid City.  
 Mrs. George S. Adams, State Hospital, Yankton.

## SOUTHERN OHIO

## DELEGATES

Miss Elizabeth Matthews, Albion Ave., Glendale.  
 Mrs. Smith Hickenlooper, 3448 Berry Ave., Hyde Park, Cincinnati.  
 Mrs. Roger K. Rogan, Fountain Ave., Glendale.  
 Mrs. Roland W. Baggott, 641 Forest Ave., Dayton.  
 Miss Louise McCune, 52 Lexington Ave., Columbus.

## ALTERNATES

Mrs. Walter W. Tangeman, 3450 Observatory Pl., Cincinnati.  
 Mrs. Lafayette Woodruff, 948 Madison Ave., Columbus.  
 Miss Judith Braxton Colston, 203 E. McMillan St., Cincinnati.  
 Mrs. Alfred F. Burdoin, 515 Grand Ave., Dayton.  
 Mrs. Edwin D. Stackhouse, 812 Vernon Rd., Bexley, Columbus.

## SOUTH FLORIDA

## DELEGATES

Miss Alpha Nash, Box 204, Sarasota.  
 Mrs. Dean Turner, Box 1282, Fort Myers.  
 Mrs. W. G. Seekins, 90 N. E. 52d St., Miami.  
 Mrs. H. H. Booth, 1408 Florida Ave., West Palm Beach.  
 Mrs. A. M. Bidwell, 909 Golfview Ave., Tampa.

## ALTERNATES

Mrs. J. E. Bailey, 1414 White St., Key West.  
 Mrs. Clifton B. Lillie, Winter Park.  
 Mrs. V. M. Humphreys, 218 N. Grandview Ave., Daytona Beach.  
 Mrs. Roscoe Anthony, 6 S. Lake Trail, Palm Beach.  
 Mrs. D. H. Saunders, 403 N. Fourth St., Fort Pierce.

## SOUTHERN VIRGINIA

## DELEGATES

Mrs. L. D. Pilcher, 1570 Westover Ave., Petersburg.  
 Mrs. Frank Holladay, 318 Bank St., Suffolk.  
 Mrs. H. M. Pinner, The Brandon, Suffolk.  
 Mrs. N. E. Wicker, 179 W. Main St., Danville.  
 Mrs. W. W. Wilkinson, Box 20, LaCrosse.

## ALTERNATES

Mrs. H. H. Russell, Cape Charles.  
 Mrs. P. H. Sloan, Emporia.  
 Mrs. C. A. Penick, South Boston.  
 Mrs. W. T. Hodges, Norfolk.  
 Mrs. E. A. Scott, Eastville.

## SOUTHWESTERN VIRGINIA

## DELEGATES

Mrs. Robert C. Jett, 1103 Second St., S. W., Roanoke.  
 Mrs. John L. Sneed, Wytheville.  
 Mrs. Joseph S. Cochran, Brookewood.  
 Miss Jane Byrd Pendleton, Wytheville.  
 Mrs. Holcombe C. Adams, 4 N. Princeton St., Lynchburg.

## ALTERNATES

Mrs. B. B. Ramage, Sweet Briar.  
 Miss Julia B. Leache, 710 Avenham Ave., Roanoke.  
 Mrs. Landon Lowry, Bedford.  
 Mrs. Gorden H. Baker, 516 Lafayette Ave., Roanoke.

## SPOKANE

## DELEGATES

Mrs. John Johnston, Ritzville.  
 Mrs. Edgar C. Byers, E 1103 Nora Ave., Spokane.  
 Mrs. Orville Kneen, E 1107 Liberty Ave., Spokane.  
 Mrs. Jay Parrish, W 2123 First St., Spokane.  
 Miss Jeannette Young, 501 Superior St., Sand Point, Idaho.

## ALTERNATES

Mrs. Charles E. McAllister, 1125 South Grand Ave., Spokane.  
 Deaconess Christabel Corbett, 2612 Gardner Ave., Spokane.  
 Mrs. Spence Dunbar, W 514 Euclid, Spokane.  
 Mrs. H. T. Whitehouse, E 618 25th St., Spokane.  
 Mrs. John T. Ledger, 305 E. Fourth St., Ellensburg.

## SPRINGFIELD

## DELEGATES

Mrs. Robert Baker, 404 W. Michigan, Urbana.  
 Mrs. O. A. James, Salem.  
 Mrs. J. G. Weart, 811 S. State St., Springfield.  
 Mrs. W. W. Daup, 130 W. Eldorado, Decatur.  
 Mrs. H. D. Feltenstein, 625 S. Seventh St., Springfield.

## ALTERNATES

Mrs. C. C. Jones, LaFayette Apts., Bloomington.  
 Mrs. Judd, Cairo.  
 Mrs. Ralph Herzler, Alton.  
 Miss Bertha Jones, Champaign.  
 Mrs. Charles H. Woods, 505 College Ave., Lincoln.

## TENNESSEE

## DELEGATES

Miss Mary G. Love, 619 N. Seventh St., Memphis.  
 Mrs. T. P. Yeatman, R. F. D. 1, Columbia.  
 Mrs. Chester D. Richmond, 138 S. Bragg Ave., Lookout Mt.  
 Miss Mary H. Ewing, No. 1 Vanderbilt Campus, Nashville.  
 Mrs. Max Y. Parker, Yarkin St., Kingsport.

## ALTERNATES

Mrs. J. Seddon Allen, 2231 S. Parkway, E., Memphis.  
 Mrs. Wilburn Hailey, 2805 Gallatin Rd., Nashville.  
 Mrs. Morrow Chamberlain, 1137 E. Terrace, Chattanooga.  
 Mrs. William D. Bratton, 401 Boyd Pl., Memphis.  
 Mrs. W. W. Brooks, Terry Apts., Knoxville.

## TEXAS

## DELEGATES

Mrs. P. C. Pauls, 1019 Avenue F, Galveston.  
 Mrs. C. O. Lamberth, 2221 River Oaks, Houston.  
 Mrs. Chenault O'Brien, St. Mark's Church, Beaumont.  
 Mrs. William Cameron, St. Paul's Church, Waco.  
 Mrs. Thomas Rice, 1719 25th St., Galveston.



## ALTERNATES

Mrs. Henry Selcer, Trinity Church, Marshall.  
Mrs. C. H. Comfort, St. George's Church, Port Arthur.  
Mrs. W. E. Japhet, 520 Colquitt, Houston.  
Mrs. Hiram Salisbury, 3412 Yupon, Houston.  
Mrs. Gary Gillis, 2030 Elmen, Houston.

## TOHOKU

## DELEGATES

Mrs. Norman S. Binsted, 281 Fourth Ave., New York City.  
Miss Gladys Spencer, 281 Fourth Ave., New York City.

## UPPER SOUTH CAROLINA

## DELEGATES

Mrs. John Barnwell, Whitmire.  
Mrs. Frank P. Henderson, Aiken.  
Mrs. Bedford Moore, Jr., 1424 Washington St., Columbia.  
Mrs. J. E. Boatwright, Monetta.  
Mrs. R. Beverly Sloan, 1620 College St., Columbia.

## ALTERNATES

Mrs. W. P. Peyton, Rock Hill.  
Mrs. E. N. McDowell, Camden.  
Mrs. J. E. Hart, York.  
Mrs. H. G. England, Edgefield.

## UTAH

## DELEGATES

Mrs. C. A. Faus, 966 E. South Temple St., Salt Lake City.  
Mrs. Otis Weeks, 2529 Eccles Ave., Ogden.  
Mrs. E. A. Hamilton, 105 E. South Temple St., Salt Lake City.  
Mrs. E. A. Kimball, Hotel Utah, Salt Lake City.  
Mrs. F. M. Wichman, 4362 Highland Dr., Salt Lake City.

## ALTERNATES

Mrs. H. L. Thomas, Belvedere Apts., Salt Lake City.  
Mrs. T. M. Talbott, Ogden.  
Mrs. G. I. Droubay, 803 23d St., Ogden.  
Mrs. C. L. Evens, 156 I St., Salt Lake City.

## VERMONT

## DELEGATES

Mrs. Glenn C. Howland, 153 State St., Windsor.  
Miss Doris K. Wright, Bishop Hopkins Hall, Rock Pt., Burlington.  
Mrs. William Jones, Elm St., Woodstock.  
Mrs. William Meagher, Monument Ave., Old Bennington.  
Mrs. Leslie Kendall, Franklin St., Montpelier.

## ALTERNATES

Mrs. Homer Watson, Lyndonville.  
Mrs. William H. Wills, Bennington.  
Mrs. William F. Lewis, St. Paul's Rectory, Burlington.  
Mrs. Henry M. Burrows, c/o Mrs. Glenn Howland, Windsor.  
Mrs. Elizabeth Rixford, East Highgate.

## VIRGINIA

## DELEGATES

Mrs. R. T. Barton, 106 S. Washington St., Winchester.  
Mrs. E. J. Smith, R. F. D. 2, Berryville.  
Mrs. B. D. Chambers, Roxbury.  
Mrs. John H. Guy, 904 Park Ave., Richmond.  
Miss Frances Beverley, Winchester.

## ALTERNATES

Mrs. H. E. Batcheller, Jefferson Highway, Charlottesville.  
Mrs. Julien Roden, 3810 Chamberlayne Ave., Richmond.  
Mrs. R. B. Bean, University.  
Mrs. Blake T. Newton, Hague.  
Miss Jellis Scott, R. F. D. 9, Richmond.

## WASHINGTON

## DELEGATES

Mrs. R. Winston Holt, 1907 Kenyon St., N. W., Washington.  
Mrs. Katherine Hopkins, 1234 19th St., N. W., Washington.  
Mrs. Calvert Buck, 3218 Macomb St., N. W., Washington.  
Mrs. Walter Dunlap, 6309 Hillcrest Pl., Chevy Chase, Md.  
Mrs. Oliver J. Hart, 2203 Wyoming Ave., N. W., Washington.

## ALTERNATES

Mrs. Bates Warren, 2029 Connecticut Ave., N. W., Washington.  
Mrs. Walter Peter, 3027 N St., N. W., Washington.  
Mrs. S. B. Heiberg, Washington.  
Miss Florence Hyde, 1702 S St., N. W., Washington.  
Mrs. Russell J. Borhek, 3620 16th St., N. W., Washington.

## WEST MISSOURI

## DELEGATES

Mrs. Henry Burr, 5515 High Dr., Kansas City.  
Miss M. Louise Howard, 2121 Linwood Blvd., Kansas City.  
Mrs. David Winton, 307 E. Arrow St., Marshall.  
Mrs. A. S. Deacon, 3541 Jefferson St., Kansas City.  
Mrs. S. R. Iams, 4032 McGee St., Kansas City.

## ALTERNATES

Mrs. Sears F. Riepma, 328 S. Kimbrough Ave., Springfield.  
Mrs. E. J. Mason, 822 Howard St., Carthage.  
Mrs. Hal Lebrecht, 1235 W. 57th Terrace, Kansas City.  
Mrs. Charles R. Tyner, 3217 Paseo, Kansas City.  
Miss Elizabeth Eckel, 116 Ming St., Warrensburg.

## WEST VIRGINIA

## DELEGATES

Miss Lucy Ambler, Charles Town.  
Mrs. J. C. Mitchamore, Eckman.  
Mrs. Roger Kingsland, Fairmont.  
Mrs. Richard V. Shanklin, Gary.  
Mrs. Dean G. Mechling, 1612 Virginia St., Charleston.

## ALTERNATES

Mrs. W. F. Alexander, Charles Town.  
Mrs. George Norvell, Huntington.  
Mrs. J. C. McKinley, Wheeling.

## WESTERN MASSACHUSETTS

## DELEGATES

Mrs. Harold R. Moulton, 218 South St., Southbridge.  
Mrs. Miles Hapgood, Lanesboro.  
Mrs. Spaulding Barlett, Webster.  
Mrs. Charles U. Hatch, 197 Florida St., Springfield.  
Mrs. Leigh R. Urban, 163 Western Dr., Longmeadow.

## ALTERNATES

Mrs. Stephen S. Taft, Longmeadow.  
Mrs. Edgar Fisher, 31 Hackfeld Rd., Worcester.  
Mrs. Charles Burt, 37 Chestnut St., Springfield.  
Mrs. Wallace V. Camp, Longmeadow.  
Mrs. Ralph H. Seelye, The Stonehaven, Springfield.

## WESTERN MICHIGAN

## DELEGATES

Mrs. C. W. Finley, 217 Chestnut St., Battle Creek.  
Mrs. W. H. Thwaites, 159 Lafayette St., N. E., Grand Rapids.  
Mrs. W. K. Williams, 516 Fount St., N. E., Grand Rapids.  
Mrs. L. B. Whittemore, 442 Madison Ave., S. E., Grand Rapids.  
Mrs. A. G. Fowkes, 329 W. Lovell St., Kalamazoo.

## ALTERNATES

Mrs. Roy Thompson, 996 W. Grand St., Muskegon.  
Mrs. C. L. Dibble, Kalamazoo.  
Mrs. E. Shelby.  
Mrs. E. W. Hunting, 254 College Ave., S. E., Grand Rapids.  
Mrs. G. Perrett.

## WESTERN NEW YORK

## DELEGATES

Mrs. Ross G. Buchanan, 19 Livingston Pl., Lockport.  
Mrs. Allan L. Burton, 257 Baynes St., Buffalo.  
Mrs. William T. Heath, 32 Oakland Pl., Buffalo.  
Mrs. Charles C. Guyett, 209 Cazenovia St., Buffalo.  
Mrs. Frank H. Nixon, 292 Parkridge Ave., Buffalo.

## ALTERNATES

None.

## WESTERN NORTH CAROLINA

## DELEGATES

Mrs. T. J. Wooldridge, 114 Montford Ave., Asheville.  
Mrs. R. E. Gribbin, Ravenscroft Dr., Asheville.  
Mrs. Charles Kistler, Morganton.  
Mrs. S. E. Elmore, Spindale.  
Mrs. F. W. Ewbank, Hendersonville.

## ALTERNATES

Miss Lucy Fletcher, 295 Cumberland Ave., Asheville.  
Mrs. Louis Cutlar.  
Mrs. W. H. Wagner, Valle Crucis.  
Mrs. Jessie Lockaby, Marion.  
Mrs. C. C. Dawson, Cramerton.

## WEST TEXAS

## DELEGATES

Mrs. Walter Godart, 124 E. Woodlawn Ave., San Antonio.  
Mrs. Harry W. Johnston, 1912 Victoria St., Laredo.  
Mrs. R. E. Megee, 1019 W. Magnolia St., San Antonio.  
Mrs. Gilbert G. Thorne, Jr., 1023 W. Magnolia St., San Antonio.  
Mrs. A. E. Bartberger, Brackettville.

## ALTERNATES

Mrs. Robert Carter, Luling.  
Mrs. Penrose W. Hirst, 104 West Elizabeth St., Brownsville.  
Mrs. A. C. Dulaney, 223 Laurel Heights Pl., San Antonio.  
Mrs. E. H. Keator, 114 Genesee Rd., San Antonio.  
Mrs. Joseph R. Murphy, 527 King's Court, San Antonio.

## WYOMING

## DELEGATES

Miss Adeline Ross, Riverton.  
Mrs. Louise Blake, Edgerton.  
Mrs. Winfred H. Ziegler, Bishop's House, Laramie.  
Miss Mildred Capron, P. O. Box 17, Laramie.  
Miss Ann E. Lucas, 1111 Kearney St., Laramie.

## ALTERNATES

Mrs. E. L. Tull, Buffalo.  
Mrs. Anthony Stratton, Rawlins.  
Mrs. C. B. Mills, 2324 Seymour, Cheyenne.  
Mrs. H. Thompson, St. Michael's Mission, Ethete.  
Mrs. W. H. Smith, P. O. Box 17, Laramie.



# BOOKS OF THE DAY

Edited By  
Elizabeth McCracken

## Early Church History by an Eminent Scholar

THE BEGINNINGS OF THE CHRISTIAN CHURCH. By Hans Lietzmann. Scribners. Pp. xv-406. \$4.00.

IT IS DIFFICULT to write about this book without using superlatives. Dr. Lietzmann, who succeeded Harnack at Berlin, is already known to scholars for his studies in Christian origins, his commentaries, and his epoch-making book on the beginnings of Christian Eucharistic worship. Here we have the English translation of the first volume of his new history of the first few centuries of the Church, done with the sure touch of the expert, but with the simplicity of a great teacher.

The first thing to note about *The Beginnings of the Christian Church* is the care with which problems are approached. For instance, in discussing the sources of our knowledge of Christ, Lietzmann states:

"It may be granted that our sources containing Jesus' words and deeds have been moulded by the Christian Church: we can clearly perceive the work done on them by the earliest Christians, so clearly, indeed, that we can often find therein what is characteristic of the opinions and hopes of this very community. But in spite of all the transformation effected by tradition, we see in every direction the genuine rock of reliable information upon which the historian can build—if only he will deal with the sources of primitive Christianity by the same method as all other sources in this world. That means, however, that he must stand over against them as an expert and disinterested judge, not as an accuser who is distrustful on principle. There is only one historical method; if we hear of special methods for religion, history, legend, form-criticism, and the history of worship, we must remember that these are not new methods but new standpoints calculated to supplement each other and to refine the one historical method. Used in isolation, they can easily do harm."

This long quotation will give an indication of the way in which the whole subject is approached. It is fair, honest, and blinded by no theological or non-theological prejudices.

The second thing which may be said is that Lietzmann's personal view, which is that of modern liberal Protestantism of the best type, is a far cry from Harnack and his group. Christianity is seen as primarily a religion about Jesus Christ, who is at the very lowest estimate God's supreme messenger to men, but who is much more than that. And because he sees this point, Lietzmann is able to handle the Epistles and other documents of the Early Church with more respect than some "liberals" show.

The third interesting point is that the discussion of Gnosticism, with which the present volume closes, has a definite modern relevance. We are reminded of two trends in contemporary thought: on the one hand, the syncretistic theosophical religion which is often presented as Christianity today, and on the other hand, the blinding flash of divine revelation, unrelated to other experience, which is preached by the neo-Calvinists of Germany and (more frequently now these past two years) America. Lietzmann shows how the Church rejected both of these, with good reasons.

There are many minor points where scholars will disagree with Dr. Lietzmann. As one example, can the relation of the Mandæans to John Baptist be dismissed quite so readily as is done on pp. 52-53? Or the first Palm Sunday, as on p. 71? But these are, on the whole, *minor* points. Certainly this is a book to be read by all who wish to have a clear and comprehensive treatment of the first days of the Christian movement.

W. NORMAN PITTENGER

## A Revised Edition of a Useful Book

PROBLEMS OF THE FAMILY. By Willystine Goodsell. Appleton-Century. Revised edition. Pp. 530. \$3.50.

TWO GENERATIONS AGO the family was the most inflexible of all social institutions; today it is the most unstable. That startling shift is mirrored in this comprehensive volume. The first edition came out as recently as 1928; complete revision is already necessary.

Dr. Goodsell has brought down to date her objective study of the institution of the family, its genesis and evolution, its contributions to civilization, its present status, and the factors which imperil it. Unfortunately the entire volume has not been brought down to the same date, the first part having been revised in 1934, the second in 1936.

The author, who served from 1926 to 1936 as associate professor of education at Teachers' College, Columbia University, has given a detailed analysis of the family from the social and psychological point of view. While essentially a textbook, a part of the valuable Century Social Science Series, the volume provides admirable reference material for clergy desiring adequately to fulfill the instructional requirements of the marriage canon.

It is a shame that such a generally competent treatise should be marred by editorial carelessness. On page 321 the author discusses illegitimacy in the light of the 1932 statistics, while on page 364 she accepts as latest those of 1933. Similarly one reads on page 273 that "it has been estimated that one and one-half million abortions are performed annually in the United States," while on page 325 she finds that the current estimate is "over a million." Obviously one of these estimates is more nearly correct than the other. Also let us hope that international complications will not ensue from the reference to the famous Sir Josiah Stamp as "Sir Joshua Stamp."

Dr. Goodsell realizes the tremendous need for an objective study of family problems and has made a vital and readable contribution to such study. The indexing is excellently done.

C. RANKIN BARNES.

## A Splendid English Edition of a Great Classic

THE HISTORY OF PRIMITIVE CHRISTIANITY. By Johannes Weiss. English Translation. Edited by Frederick C. Grant. Wilson-Erickson, New York. \$10.

AN EXTENDED NOTICE of this monumental work would be out of place, for Johannes Weiss's *Das Urchristentum* is, quite simply, a great classic. Its author died over a generation ago but his book will retain its significance for at least a generation to come; even a century from now it will still be a book to which men will come back. In securing its translation Dean Grant has earned the gratitude of the English-speaking world, while his skillful notes help bridge the gap between 1914 and 1937. Yet it is astonishing how few of the notes are really needed; what Weiss thought in 1914 was so far ahead of his own age that in many regards he is more modern than many of our own contemporaries.

Gratitude is due to the publishers as well. They have thrown commercial caution to the winds and in these two splendid volumes have bent every energy to make type, paper, format, and binding do honor to the illustrious scholar who was the author.

BURTON SCOTT EASTON.

## Three Stories of Settlers

GENTLEMEN FROM ENGLAND. By Maud and Delos Lovelace. Macmillan. \$2.50.

SUNS GO DOWN. By Flannery Lewis. Macmillan. \$2.00.

THE QUIET SHORE. By Walter Havighurst. Macmillan. \$2.50.

AFTER so many books about Scandinavian settlers in our Northwest it is interesting to find in *Gentlemen from England* one about a purely British colony. It is placed in Minnesota, immediately after the Civil War. Its members, who were of the English "county" class, tried to continue their traditional life unchanged—their cricket, their shooting, their riding to hounds, and even their hunt balls. The story is summed up in the first impressions of the leading character, Richard Chalmers, as he steps from the train on a bitter winter night and finds himself in a prairie village—a few scattered lights and some lanterns bobbing around a box station. He has energy and foresight enough to win through many hectic adventures; but the collapse of the real



estate boom in the panic of 1873 brings the experiment to its inevitable end.

*Suns Go Down* is partly an autobiography of one who as a boy was brought up in Virginia City, Nev., famous in the heyday of silver mining but now almost deserted; more chiefly an account of the author's grandmother, who came there from New England in 1862 and still lives there as a nonagenarian. She arrived in the era when there was a funeral every day because the citizens were "impulsive," and Mark Twain was her contemporary, although she does not think much of "that printer Clemens." And we see the old days chiefly through similar caustic comments of hers; doubtless the way in which her grandson likewise learned them.

The quiet shore was that of Lake Erie: the wide-spreading fields around the gabled homestead, the beach with the reef of bubbles in the blue water, and the lights of the ships slipping along the horizon in the dusk. It was for the beauty of this claim that Roger Bradley selected it after the Civil War. He married twice. His sons by his first marriage were farmers like himself, but those by the second marriage felt the changing age and went into business. The conflicting ideals reach a crisis when the beach bubbles prove to be natural gas; shall the fields and orchards be preserved or shall they be smothered with tanks? Mr. Havighurst interweaves this family history with the movement toward the west, the growth of the Ohio lake towns, and the development of the railways; connecting personal and national life so closely that there is no anticlimax in the final sentence: "I love the American railroad!"

M. P. E.

#### An Excellent Book on Comparative Religion

RELIGIONS OF MANKIND. By Otto Karrer. Pp. xi-292. Sheed and Ward. \$3.00.

THIS VOLUME is composed of lectures delivered by Dr. Karrer before groups of students in Switzerland, interested in the problems of "comparative religion" and their bearing on the definitive and central position of Christianity among the religions of the world. It is one of the best books on the subject which this reviewer has ever read.

Dr. Karrer believes that, of all preposterous claims for Christians to make, the most preposterous is that God has never been known and loved in his true nature by those who have not heard of the Christian revelation. On the other hand, as a loyal Roman Catholic he is convinced that in Christ and in the Catholic Church there is an essential disclosure of God and an invaluable access to the divine life and power. How can these positions be reconciled? The lectures are an attempt to suggest a way out of the dilemma.

The answer which he gives is that God has left no nation or people, and no individual, without some knowledge of Himself, even if it be given under forms which seem strange and terrible to us. In this wide context, with its varying degrees of fullness of divine self-disclosure, he sets the Christian revelation, rooted as it is in the Hebrew tradition; through Christ and through His continuing Church-Body, he says, there is a distinctive and crucial manifestation of God, which both guarantees the value of other revelation, and also provides a corrective for their errors and inadequacies.

Some criticisms might be made: does not Dr. Karrer accept Fr. Schmidt's primitive monotheism a bit too readily, and would his position be much endangered if with most anthropologists he rejected it? Can an absolute claim of *such a kind* be made for the traditional formulation of the doctrine of Christ as well as for Christ Himself as God-manifest-in-man?

W. NORMAN PITTENGER.

#### Canon Peter Green's New Book

SOME GOSPEL SCENES AND CHARACTERS. By Peter Green. Longmans, Green. \$1.50.

IN THESE little studies of New Testament characters Canon Green frankly says he has "let his imagination play round the data the New Testament supplies." He certainly has. And one cannot help wondering what purpose is served by so doing. There may be "nothing which may not be true"—though even that is very dubious—but there is very little that has even a reasonable chance of being true. As character studies these little essays are excellent. But why not print them frankly as pure works of the imagination, without tying them up to the intensely serious task of New Testament interpretation?

B. S. E.



## CHURCH MUSIC

Rev. John W. Norris, Editor



### Boy Choirs

A LETTER from the Rev. E. G. Mapes, rector of Christ Church, Shaker Heights, Cleveland, urges that more space be devoted to telling of the value of the boy choir to a parish. In his opinion such an organization is the most valuable any parish can have. Fr. Mapes was moved to write by the announcement that an effort was to be put forth in the diocese of Michigan to revive the Brotherhood of St. Andrew. His letter follows:

"In the June 26th number of *THE LIVING CHURCH* is an article on the Michigan Brotherhood of St. Andrew. I want you to get my slant on the work we are doing [with boy choirs in Ohio] and the opportunity before us.

"It so happens that the Brotherhood of St. Andrew has many diocesan organizations such as that in Michigan—the one in Ohio is just like it—except that the number of members like that in Michigan, is probably overdrawn. These two diocesan organizations probably represent the average strength in the general Church. . . .

"Now as to facts regarding the choirs. In Ohio, as in Michigan, there are probably 1,500 choir boys meeting on an average of three times a week—more meetings than any other parochial organization holds. The boy choirs in our churches do actually represent the largest, the strongest, and the most vital work this Church or any other Church is doing with boys. Then why do we not try to take a natural organization, an organization that historically is probably the oldest organization the Church has, and the most important, and try to give it the support and direction it should have, to train these lad not only as singers, but as Churchmen? In our work with boys we get the interest of the boys not only in music, but in the history of the Church, the services, and all that knowledge so essential to a well-informed Churchman.

"I have about given up trying to get this obvious fact across. It should not be done by comparisons, which are odious, but it should be done. I ask you to give some thought to what I have written and give me some ideas as to what can be done to arouse interest in boy choirs as the most effective organization the Church has for training a future generation of Churchmen."

No better way of arousing such interest presented itself than that of quoting Fr. Mapes' letter. There is much that is true and valuable in what he says. In one parish, where a large sum of money, exceeding \$10,000 a year, is spent on the "music," the object is not just to provide the congregation with a fine choir, but to train a future generation of Churchmen. The rector considers it the most constructive piece of work the parish is doing. Today that choir has four candidates, four holy orders and a large number of priests have graduated from its ranks, as have also a goodly number of Church musicians.

The important factor in a boy choir program is the person who trains that choir. If a parish can obtain a skilled leader it can make progress. If such a leader is obtained it means a large financial outlay. Fr. Mapes has had experience in building a small parish to a good-sized church and is cognizant of the difficulties along this line. Or there may be others who can suggest a way in which the small parish can meet the financial needs for creating such a choir.



# NEWS OF THE CHURCH

## Japanese Clergyman is Drafted for War

Rev. Ken Imai Was to Have Begun  
Studies at Graduate School of  
Applied Religion This Fall

CINCINNATI—A cablegram from Bishop Binsted of Tohoku, now acting superintendent of St. Luke's Hospital, Tokyo, in addition to his jurisdiction of Tohoku, has informed the director of the Graduate School of Applied Religion that the Rev. Ken Imai, recent graduate of the Central Theological College, St. Paul's University, Tokyo, has been drafted for military service in the Sino-Japanese conflict.

The Rev. Mr. Imai was to have entered the Graduate School at the opening of the fall term, September 29th. He has been taking intensive training in English, preparatory to his course in pastoral and social work at the Graduate School, to which Bishop Binsted had nominated him. Arrangements had just been completed for his visa with the U. S. Department of Labor when Imai San was called by the Japanese war office.

The Rev. Timothy Nakamura, of the diocese of Tohoku, will accompany Bishop Binsted to the General Convention, when he will be a guest of the Graduate School. At that time the school officials will learn more directly of the Rev. Mr. Ken Imai's actual situation and the extent of the probable delay in taking up his studies at the graduate school.

### N. H. Passes Blood Test Bill

CONCORD, N. H. (NCJC)—On August 3d the New Hampshire house of representatives, by a 173 to 148 roll call vote, passed a senate-approved bill requiring marriage blood tests for New Hampshire men and women, effective October 31st of next year.

The roll call followed a 163 to 138 standing vote against a motion by Representative Dennis McDonough of Dover to postpone indefinitely acceptance of a conference committee report favoring the bill as passed by the senate.

## Pacific Coast "Church of the Air" to be August 22d

PORTLAND, ORE.—On August 22d the Pacific coast Church of the Air, a Columbia network broadcast, will be under the auspices of the Episcopal Church. The broadcast, from 1:30 to 2:00 P.M., Pacific time, will be given by the Rev. Richard F. Ayres and the choir of St. Michael and All Angels' Church.

## Dr. Frank Rawlinson is Killed by Bomb in China

SHANGHAI—Dr. Frank Rawlinson, noted Protestant missionary in China whose reports for NCJC News Service have appeared from time to time in THE LIVING CHURCH, was killed by a bomb from a Chinese airplane here August 14th.

Dr. Rawlinson was editor of the *Chinese Recorder*, supported by the American Board of Commissioners for Foreign Missions. He was one of the leading figures in the Protestant world in China.

NEW YORK—All Shanghai missionaries of the Episcopal Church are safe, according to cable reports received at Church Missions House last Monday. St. Luke's Hospital office, however, has been evacuated to St. John's Hospital.

Bishop Graves and several other clergy are on vacation at Tsing Tao.

## Anglican and Protestant Ministers Disown Protest Against Roman Services

GLOUCESTER, VA., (NCJC)—Members of the Gloucester Ministerial Association condemned the spirit of intolerance shown by some of the residents of this community who protested against services being held here by the Roman Catholic Church.

As there is no Roman Catholic church in this community, the Rev. C. J. Jakubowsky, pastor of the church in West Point, Va., visited Gloucester and conducted services in a local theater. The services were discontinued following reported protests on the part of some of the residents.

Ministers representing the Episcopal, Baptist, Methodist, and Presbyterian churches in session here disclaimed for themselves and the churches which they represent any part in the reported protest against Romanists holding services here. Ministers present said each of them would write a personal letter to Fr. Jakubowsky setting forth his own attitude and the attitude of the congregation which he represented in the matter.

The Rev. Dr. Herbert S. Osburn is rector of Abingdon and Ware parishes of the Episcopal Church, centering at Gloucester, Va.

### Idaho Convocation in September

BOISE, IDAHO—The annual convocation of the district of Idaho has been called to meet in St. Michael's Cathedral September 26th and 27th. Bishop Dagwell of Oregon will be the convocation preacher, and the Rev. A. E. F. Anderson, student pastor at the University of Idaho, Moscow, will be a guest speaker.

## Propose "Ultimate Court of Appeals"

Commission on Trials Unanimously  
Recommends Extending Right of  
Appeal to Priests, Deacons

NEW YORK—Establishment of an "ultimate court of appeals" for bishops, priests, and deacons who have been convicted in cases involving doctrine, discipline, or worship is proposed by the Joint Commission on Trials in a report signed by all members of the Commission.

The court is to be the House of Bishops canonically assembled. Decisions may be made by vote of two-thirds of the bishops entitled to vote.

"Under the present canons of the Church a deacon or priest may be tried by a diocesan court, convicted, and sentenced on a matter of doctrine, faith, or worship without any right of appeal to any court, while on the other hand a bishop convicted in a trial court of holding and teaching doctrine contrary to that held by this Church may appeal to a court of review for the trial of a bishop, and if the conviction is sustained may not be sentenced until said findings shall have been approved by a vote of two-thirds of all the bishops canonically assembled in the House of Bishops and entitled to vote. This seems to us unequal, unfair, and unjust."

The above sentences summarize the central ideas in the 12-page report of the Commission, which was appointed in 1925 "to consider canons for the trial and sentence of bishops, priests, and deacons with a view of clarifying and simplifying the same." The Commission when appointed was to consist of a bishop, a presbyter, and three laymen who must be lawyers; the present members are Bishop Mann of Pittsburgh succeeding the late Bishop Cheshire of North Carolina, the Rev. Dr. William D. Maxon of Michigan, Henry D. Harlan of Maryland, secretary, and Origen S. Seymour of Long Island. The late George W. Wickersham was the third layman.

The Commission reported in 1928, 1931, and 1934, with action which is briefly outlined in the new report. It is the

(Continued on page 242)

## Church, Rectory, Parish House Destroyed in Fire

MOSCOW, IDAHO—St. Mark's Church, parish house, and rectory here were completely destroyed by a fire last week.

The Rev. Andrew E. F. Anderson, rector, who was on his vacation at the time, was informed of the loss by telegram. He estimated the damage to be in the neighborhood of \$20,000, which was partly covered by insurance.



## To Found American Benedictine Priory

Five American Priests Engaged in Enterprise; Trained in Ancient Rule at Nashdom Abbey, England

LONDON—Preparations for establishment of the Order of St. Benedict in the American Church are well under way, with training of aspirants centering at Nashdom Abbey, in this country. Two American priests have been professed, two more have begun their novitiate, and a fifth will be received late this month.

As soon as sufficient members are in profession the American priory will be canonically erected.

The two priests already professed, the Rev. Paul Severance, OSB, and the Rev. Meinrad Black, OSB, were admitted by the Rt. Rev. Dom Martin Collett, OSB, on June 29th in the abbey church of Our Lady and St. Benedict.

Fr. Paul is a priest of the diocese of Milwaukee and Fr. Meinrad is canonically resident in the diocese of Nevada. The Rev. Leo Patterson and the Rev. Francis Hilary Bacon, priests of Milwaukee and Fond du Lac dioceses respectively, are the novices.

The Pontifical Mass at which the first professions were made was celebrated by the Abbot Martin, who afterward welcomed the group of American priests and laity who were present at the solemnities. Among the clergy present were the Rev. Franklin Joiner, rector of St. Clement's Church, Philadelphia; the Rev. Vivan Peterson, rector of St. James' parish, Cleveland, Ohio; the Rev. William Elwell, curate of Grace parish, Sheboygan, Wis.; and the Rev. Cuthbert Colbourne, rector of Teversham, Cambridge, formerly of the faculty of Nashotah House, Nashotah, Wis.

It has been felt for some time that the oldest form of the Religious life as lived in Western Christendom was needed in the American Church. An American priest observed:

"Our several communities present various expressions of the life as developed through the Ages of Faith and in modern times. To round out the whole monastic ideal it is desirable that opportunity be afforded for men having vocations to the Benedictine type of life to enroll themselves under the holy rule of the patriarch of monks."

After a period of prayerful consideration plans were worked out by the Abbot of Pershore and Nashdom for the receiving and training of a body of American priests for a specific American foundation. These priests just professed went to England late in 1935; the others have been received at intervals since.

There is ample evidence that Benedictine vocations will not be lacking in America. And it is hoped that American Catholics will generously support and further this project by their prayers and their gifts. The Benedictine ideal involves a large degree of self-support, but at this stage of development the aid of Churchmen is needed.



AT PROFESSION OF AMERICAN BENEDICTINES

Left to right (front row), Dom Benedict Lay, novice master; Brother John; Fr. Paul Severance; Fr. Francis Hilary Bacon, deacon of honor; Rt. Rev. Dom Martin Collett, abbot of Nashdom; Fr. Edward, deacon of honor; Fr. Meinrad Black; Very Rev. Dom Anselm Hughes, prior of Nashdom; and Dom Michael Warner, subdeacon of the Mass.

## Annulment of Marriages Fast Becoming "Racket"

JAMAICA, N. Y. (NCJC)—Annulment of marriage actions based on religious differences is fast becoming a "racket," in the opinion of New York State Supreme Court Justice Francis G. Hooley, sitting in the special term of the court. When an action, on religious grounds, came before him July 23d, the jurist said:

"Some day the state legislature will enact a law against annulment actions based on claims that a religious ceremony was promised. This type of action is, much too frequently, a sham and pretense to circumvent the law.

The type of case Justice Hooley criticized consists of a spouse coming into court and asking an annulment on the grounds of fraud and deception. The fraud and deception consists of the other mate promising that, if they marry in a civil ceremony, a religious one will be conducted shortly afterward.

Failure to fulfil the promise, according to state law, constitutes the fraud if the other mate would not have married knowing that no religious ceremony was to be conducted and if the marriage was not consummated, court attendants revealed.

## Mission's Centennial Observed

HOGANSBURGH, N. Y.—On July 25th, St. James' Day, the centennial festival of St. James' Mission was held, under the leadership of the Rev. Carlos A. Aveille, pastor.

The first services of the Episcopal Church were held in Hogansburgh in 1837 by the Rev. Eleazer Williams, reputed lost Dauphin of France.

## Clergy to be Requested to Preach Missionary Sermons on Sundays at Convention

CINCINNATI—A request to the clergy to preach missionary sermons on the two Sundays during which General Convention will be meeting in Cincinnati is to be sent out by the Presiding Bishop.

In collaboration with the National Council, the Forward Movement Commission is preparing material for the clergy which, it is believed, will assist them in presenting the cause of missions to their congregations.

Church leaders hope that the attention of the whole Church will be thus concentrated on the Church's great task in the world today, while representatives in Cincinnati are planning the work.

## Unusual Children's Camp Held by St. Luke's Chapel, Trinity

NEW YORK—Unlike other camps, which take children for two weeks at a time, St. Luke's camp takes the children of St. Luke's Chapel, Trinity, for the whole summer. All the boys and girls of suitable age, this summer 65 in number, go to the farm of the vicar of St. Luke's, the Rev. Edward H. Schlueter, at West Cornwall, Conn., when school closes and remain until September.

A boys' camp and a girls' camp have been built on farm land. While there are the usual camp sports and activities, the purpose of the camp life is not mere recreation, but the continuation of the winter work of the chapel with the children. An important part of each day's routine is the early celebration of the Holy Communion in the chapel of the farm.



## Name Publication "Life's Challenge"

National Young People's Magazine  
Edited by California Clergyman;  
to be Published Monthly

CINCINNATI—*Life's Challenge*, a national magazine for young people of the Church, is being published by the Rev. Syd Temple, Jr., and associates at 504 N. Camden drive, Beverly Hills, Calif.

The publication combines enjoyable reading matter of interest to young people with instructive articles and comments.

Because many church schools now are using the Forward Movement manual, *Forward—day by day*, as manuals for senior high or college classes, *Life's Challenge* carries a weekly lesson review and teacher's help to go with the manuals.

The next issue will appear on the first of September, and publication will be every month thereafter. The September issue will have many interesting features, according to the editor, including Now You Try It, a short story contest; Youth Movements, by the Rev. Gardiner M. Day; Forward Together, weekly teacher's helps; the University Front, Tips to the Teens, and the Sacraments, a new series.

The subscription rate is 75 cts. per year, or \$1.00 for two years, with special rates on bulk orders.

## Pennsylvania Parishes Sponsor Missionary Motive Conferences

PHILADELPHIA—Pennsylvania parishes and missions, under guidance of the Forward Movement committee of the diocese of Pennsylvania, are sponsoring missionary motive conferences.

Report blanks or "score sheets" for group findings have been furnished, with instructions that these findings are to be sent to Forward Movement Commission officials by September 1st.

## Reich Postpones Trial of Confessional Synod Head After Mass Demonstration

BERLIN—The trial of the Rev. Martin Niemöller, head of the Confessional synod in the German Evangelical Church, who was arrested recently on charges of sedition, has been postponed as the result of a protest march of several hundred members of his church.

The march, first public mass demonstration of its nature to have taken place since the beginning of the Nazi régime, was in protest against a government order against public prayer meetings for imprisoned Confessional pastors. Police arrested, but later released, 115 of the demonstrators after recording their names at the police station.

The postponement of the trial was also thought to be partly a result of the acquittal of Dr. Friedrich Dibelius on charges of deliberately representing the Nazi Reichsminister for Church affairs. Hanns Kerrl, Dr. Dibelius, in a letter sent to Herr Hitler and government leaders and later published in the German and foreign press, asserted that Herr Kerrl had publicly declared that it was absurd and trivial to consider faith in Jesus as the Son of God as the foundation of Christianity.

The verdict of not guilty was believed a serious blow to the prestige and authority of the Church minister. The trial, originally conceived as an opportunity to show that the Confessional synod misinterpreted the intentions of the State, was conducted with the most scrupulous impartiality.

## Archbishop Appoints Priest as Coadjutor of Newfoundland

LONDON—The Archbishop of Canterbury, at the request of the synod of the diocese of Newfoundland, has appointed the Rev. Philip Selwyn Abraham, M.A., vicar of Romford, Essex, as Bishop Coadjutor of Newfoundland, with right of succession.

## Protest at Marriage Proposal Continues

96 Oppose Relaxation of Canon in  
"Living Church" Survey; Only 21  
Favor Commission's Plan

THE FLOOD of protest from Churchmen of every school has continued unabated in overwhelming rejection of the proposal to grant bishops the power to permit the remarriage of divorced persons, according to reports received from diocesan correspondents of THE LIVING CHURCH.

In an extensive survey of the opinion of Church leaders, both clerical and lay, without reference to their Churchmanship, the total now stands at 96 opposing the proposal of the Commission on Marriage and Divorce, with only 21 favoring it. A few Churchmen interviewed preferred not to commit themselves for various reasons. These figures do not include those who wrote letters for the correspondence columns, nor those who wrote articles.

Reports from diocesan correspondents follow:

### ALABAMA

Judge M. M. Baldwin, chancellor of the diocese, declares himself opposed to the report presented by the Commission, which, to his mind would vest too much authority in the several bishops, and would be an injustice to them, placing upon them too grave a responsibility.

The Rev. R. A. Kirchhoffer, rector of Christ Church, Mobile: "Maintaining an ideal does not mean we must be blind to facts. In the long run I believe that the Church will do better to trust her bishops than to lay down the law."

The Rev. James M. Stoney, rector of Grace Church, Anniston: "Any two intelligent people can live together happily and normally if they want to. Cut out the possibility of alimony and remarriage and you just about control divorce. It is alimony and a new love that most people are after. The Church should stand fast on the subject, if not a little faster. Most people who fail in one marriage will fail in a second."

Crawford Johnson, deputy to General Convention: "I do not think that the Commission on Marriage and Divorce has offered anything that will improve the situation very much; and unless I get some very different ideas at the General Convention, I am opposed to this change."

### COLORADO

The Rev. Harry Watts, Canon of St. John's Cathedral, Denver: "I am strongly opposed to the proposed addition to the marriage canon."

### GEORGIA

The Rev. Howard Harper, Grace Church, Waycross: "I think the Church should go out of the marrying business, and confine her activity in that connection to the blessing of such unions as are within the Scriptural limit—if the parties desire that blessing."

The Rev. Ernest Risley, rector of St. John's Church, Savannah, writes that it is his opinion that the canon should be enforced or done away with; as it stands at



MEMORIAL DORMITORY AT RECTORY SCHOOL

The Fr. Bigelow building at Pomfret, Conn., as it will look upon completion. The new dormitory for the Rectory School, a memorial to the former headmaster, who died last spring, will cost \$40,000.



present it is little more than a farce, but he is in favor of having it strictly enforced.

## HARRISBURG

*The Rev. Canon Paul S. Atkins*, rector of St. John's, York: "I am opposed to this change, as it seems to be a definite departure from the traditional position of the Church."

*The Rev. Canon Edward M. Frear*, rector of St. Andrew's, State College: "It is my opinion that the legislation on this question is, and perhaps always has been, inadequate and that the Commission on Marriage and Divorce is honestly trying to remedy a real difficulty which we have to face."

*The Rev. Samuel H. Sayre*, rector of St. Mary's, Williamsport: "I am opposed to any change in the canon on marriage, that is, in regard to remarriage."

## IOWA

*Bishop Longley*, of Iowa: "I am opposed to the suggested marriage canon, believing it contrary to our Lord's statements regarding the matter."

*The Rev. Ernest V. Kennan*, and *Edwin G. Moon*, deputies to General Convention, do not care to comment on the marriage canon at this time.

*John L. Powers*, deputy to General Convention: "No relaxation."

## KANSAS

*Herbert B. Mize*, deputy to General Convention: "The proposed legislation would meet with my approval. It has been my observation that many of the divorced people in the Church who have not been able to click with the canon on divorce usually seek other Protestant Churches to administer to their spiritual wants or wander away from all Church influence."

## NEW JERSEY

*Bishop Mathews* of New Jersey writes: "I am not entirely familiar with the proposi-

tion as I have not been present at any meeting of the Commission for several years. From what I read in the Church papers I understand, however, that the whole matter of remarriage after divorce would be left to the discretion of the individual bishop concerned, if this proposed legislation passes. I feel that this would be a very grave mistake. . . . My hope is that the radical and drastic suggestions of the Commission will not be approved at the General Convention."

## NEW MEXICO

*The Rev. F. B. Howden*, Boswell: "I am opposed to the amendment as it places too great a burden on the bishop."

*The Rev. F. E. Eteson*, Las Vegas: "No!"

*The Rev. C. J. Kinsolving*, 3d: "I am opposed to the proposed change. It would lead to anarchy. Nor do I believe that the 'ecclesiastical power' of the bishop extends to the casual setting aside of the principles and standards of Christ."

*The Rev. Malcolm N. Twiss*, vicar of St. Alban's, El Paso: "I do not approve of the amendment since it places the burden on the judgment of the bishop. In other words, it makes the law as of man and not of Christ."

## OLYMPIA

*Bishop Huston* of Olympia: "I feel that a bishop should not be burdened with such discretionary power as the proposed canon would give him. The cases would be very numerous. In all large parishes they would arise continually, and the average bishop would not have time to investigate. I do not think the proposal has any chance of going through."

*The Rev. Sidney T. James*, rector of Christ Church, Tacoma, Wash.: "The terrible mental strain upon incompatible married persons should be relieved, and such persons, if divorced, need the Church, but the Church's principle of the sacredness of marriage must be carefully safeguarded."

*The Rev. Walter G. Horn*, rector St. Paul's Church, Seattle, Wash.: "I wish to state that I do not favor relaxation of the marriage laws."

## PANAMA CANAL ZONE

*Bishop Beal* of the Panama Canal Zone: "On New Testament grounds I am disposed to give favorable consideration to the Commission's report."

*The Ven. Edward J. Cooper*, Archdeacon of Poland: "I earnestly protest against the action of the Commission on Marriage and Divorce, as I believe what our Lord taught means the indissolubility of Christian marriage."

*The Rev. J. T. Mulcare*, Balboa: "I hereby conscientiously take my stand among all those who have signified their determination to oppose the proposed change in the canon in question."

*The Rev. R. W. Jackson*, Cristobal: "Not having yet seen the report of the Commission I cannot truthfully say I disapprove of it. However, I have read Mr. Guerry's article on marriage and say that I agree with him."

*The Rev. D. A. Osborne*, Pedro Miguel: "I am not in favor, but stand 100% for the canon as it is."

*Attorney L. S. Carrington*, chancellor: "I can see no advantage to the Church in refusing to marry divorced persons, especially the innocent party—under circumstances which show that a continuation of the marriage contract must lead to certain ruin, mental or physical."

## ROCHESTER

*The Rev. Howard H. Hassinger*, rector of St. Peter's Church, Geneva, N. Y., and deputy to General Convention: "I am in entire agreement with the spirit of THE

## Tennessee Colored Group Hits Remarriage Proposal

NASHVILLE, TENN.—Colored Churchmen of the diocese of Tennessee have indicated their disapproval of the suggested new section of the marriage canon, which seeks to confer upon bishops the power to permit the remarriage of divorced persons. The Colored convocation of the diocese, at its session July 14th and 15th, adopted the following resolution:

"Resolved, that the Colored convocation of the diocese of Tennessee does hereby oppose the proposed revision of Canon 41 concerning marriage and divorce.

"Resolved further, that copies of this resolution be sent to the Bishop of the diocese and to the deputies of the diocese to General Convention."

LIVING CHURCH's editorial upon this subject. What is needed is a Commission which regards Christian tradition (and our place in the Anglican communion) with more respect."

## SOUTH FLORIDA

*The Rev. Edgar L. Pennington*, S.T.D., diocesan secretary and deputy to General Convention: "I see no reason for relaxing or altering the present canon. There is an unhealthy state in the country today, so far as the matter of domestic relations is concerned, hence there is all the more justification for that strictness of standards on the part of the Church which may help to bring about stability. Whatever evolutionary processes may be at work, it is not the function of the Church to drift with the tide."

*The Rev. G. Irvine Hiller*, rector, Trinity Church, Miami, Fla., and deputy to General Convention: "I do not like the proposal. The status of divorced persons is already rather vague and different in different localities. 'Equity and conscience' sounds more like sentiment and confusion."

*The Very Rev. M. E. Johnson*, Dean of St. Luke's Cathedral, Orlando, Fla.: "I am opposed to any change in our present canon."

*Judge T. P. Warlow*, chancellor and alternate deputy to General Convention: "I am emphatically not in favor of proposed change in this canon."

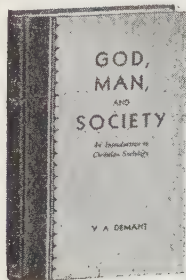
*The Rev. William F. Moses*, rector, All Saints' Church, Lakeland, Fla., and deputy to General Convention: "More uniform and faithful following of the present canon is what is needed, rather than a new canon. However, the Church's canon law on marriage will never be logical or defensible until she refuses to solemnize the marriage of unbaptized persons. The proposed addition to Canon 41 destroys any Christian conception of marriage, would bring chaos into the Church, and would destroy priestly discipline."

*The Rev. Martin J. Bram*, rector, Holy Cross Church, Sanford, Fla., and alternate deputy to General Convention: "Since Christ said, 'Be ye perfect, etc.' perfection is the ideal for every professing Christian. If the Church lowers its ideal of perfection, who is there left to uphold it? The ideal in marriage held by the Church is a perfect one. The answer to the problem will not be met so much by canons as it will by a real effort on the part of the clergy to give adequate training for Christian marriage, by a definite program beginning in the church school and going on through Confirmation class and adult groups."

*The Rev. Henry I. Louttit*, rector, Holy

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Trinity Church, West Palm Beach, Fla., and deputy to General Convention: "I do not see how the Church can deny what Christ in the Gospel affirms—the indissolubility of marriage. In brief, I am opposed to the 'liberalizing' of the canon on remarriage after divorce."

## SOUTHERN VIRGINIA

*The Rev. Charles H. Holmead*, rector of Trinity Church, Portsmouth: "I am strongly against the radical recommendations released by the Commission. Unquestionably there should be a full revision of our present canon; but many of us are shocked at such an offering as the Commission presents."

*The Rev. W. A. R. Goodwin*, rector of Bruton Parish Church, Williamsburg: "While I have no desire to have my views on divorce published I am willing to commit myself to two statements: First, people whom God has joined together seldom ever wish to be divorced. Second, the problem arises with those whom God hath *not* joined together. I am convinced that it is a wrong assumption to argue against divorce on the ground that all people who are married have been joined together by God. I feel that many people who have been married have not been joined together by God. If these people subsequently discover this fact and wish to be released from the misery, the desertion, the unbearable cruelty which results from a purely human and ill-advised marriage I do not think that the Church should insist on their living together. . . . For these reasons I am personally inclined to favor a more liberal canon on divorce."

*The Rev. Theodore S. Will*, rector of Old St. John's Church, Hampton: "I should like to express my own strong conviction that the Church will not and cannot change the marriage canon."

*The Rev. Edwin R. Carter*, rector of Christ Church, Petersburg: "The proposed canon seems very unsatisfactory. First, I have never found anything in the grace of Consecration that conferred upon our bishops a higher moral discrimination than that possessed by the other clergy. Second, it seems to me that we are simply 'passing the buck' to our bishops and making them the 'goat.' Third, I am sure that in the Church at large, and the several dioceses, there would be 'confusion worse confounded.'"

*The Rev. N. E. Wicker, Jr.*, rector of the Church of the Epiphany, Danville: "Candid-

ly, I do not believe a change in the canon will make people any better Christians, nor stimulate them to worship God in His Church and work for the establishment of His Kingdom."

*The Rev. George P. Gunn*, rector of Good Shepherd Church, Norfolk: "As I now feel in regard to the above, 'the innocent party in case of adultery' should stand as in times past, unchanged."

*Col. James Mann*, chancellor of the diocese and deputy to General Convention: "I am opposed to the proposed amendment for several reasons."

## SPRINGFIELD

*Bishop White* of Springfield: "I do not wish to see the change proposed by the Commission on Marriage adopted by our General Convention. I think it would be subversive of all the principles of the Church as laid down in the Gospels."

*The Rev. Jerry Wallace*, rector of Christ Church, Springfield: "I am in favor of the present canon, as it stands, without change. If there is error in it (which I doubt), like our blessed Lord, it errs on the side of mercy."

## TENNESSEE

*The Rev. E. P. Dandridge*, rector of Christ Church, Nashville: "I think the canon should be changed, but am opposed to the change suggested."

*The Rev. Louis C. Melcher*, rector of St. John's, Knoxville: "I am opposed to any relaxing of the marriage canon."

*The Rev. Israel H. Noe*, Dean of St. Mary's Cathedral, Memphis: "I am unqualifiedly opposed to the proposed change in the marriage canon made by the Commission on Marriage and Divorce."

*The Rev. James R. Sharp*, secretary of the diocese: "I favor further restriction rather than relaxation."

*The Rev. Walter C. Whitaker*, rector emeritus of St. John's, Knoxville: "I oppose the proposed change."

*Dr. Benjamin F. Finney*, alternate deputy to General Convention: "I am opposed to the proposed amendment and to any further lowering of the Church's standards as it affects marriage or divorce."

*Charles S. Martin*, senior warden Christ Church, Nashville: "Any backward step on the divorce question at this time would be most unwise, and more stringent regulations would also be inadvisable. A distinction between civil and Christian marriage by the Church appeals to me."

*William Orgill*, senior warden Calvary Church, Memphis, alternate deputy: "Would not change the present canon."

*E. W. Palmer*, senior warden St. Paul's, Kingsport: "It has been my feeling that the Church should repose in her bishops the privilege and authority to grant dispensations for remarriage of either party after an impartial review of the circumstances."

*S. Barton Strang*, senior warden St. Paul's, Chattanooga, and deputy: "I am opposed to the proposed 'addition.'"

*Douglas M. Wright*, treasurer of the diocese and deputy: "If I am present at the General Convention when the proposed amendment is offered, it is my present intention to support it."

## UPPER SOUTH CAROLINA

*The Rev. Maurice Clark*, rector of Grace Church, Camden: "I think we should be realistic in our approach to the marriage problem. Marriage was made for man, not vice versa. I should vote for relaxation of the canon certainly."

*The Rev. L. N. Taylor*, rector of Good Shepherd Church, Columbia: "I am unalterably opposed to any change in the canon in regard to Holy Matrimony unless the pres-

ent canon is revised to permit no remarriage after a divorce."

*The Rev. H. L. Durrant*, rector of Grace Church, Anderson: "I have already voiced my protest against the proposal of the Commission on Marriage and Divorce by signing a statement declaring my belief that the remarriage of divorced persons is contrary to the law of Christ."

*The Rev. William Johnson*, rector of St. Thaddeus' Church, Aiken: "I am absolutely opposed to the report of the Commission on Marriage and Divorce, and hope it will be overwhelmingly defeated should it be presented to the General Convention."

*The Rev. W. H. K. Pendleton*, rector of the Church of the Advent, Spartanburg: "I am unalterably opposed to the proposed marriage and divorce canon."

## WESTERN MASSACHUSETTS

*Bishop Lawrence* of Western Massachusetts: "I have not read THE LIVING CHURCH for July 10th. From what I have read in secular papers it seems to me that the proposal represents more nearly the spirit of Christ than our present canon, but whether it is workable or best in view of all the cir-

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## Nevada Convocation Asks No Relaxation of Canon

RENO, NEV.—The 29th annual convocation of the missionary district of Nevada, meeting last month, memorialized General Convention not to relax the Church's marriage law in any way.

The convocation also went on record as opposed to any change in the manner of administering Holy Communion.

The text of the resolutions follows:

"Resolved, that the 29th annual convocation of the missionary district of Nevada memorialize the General Convention of the Church, expressing our earnest desire that that body take no action which might in any way be construed as jeopardizing or relaxing the present marriage laws of the Church.

"Resolved, that the 29th annual convocation of the missionary district of Nevada go on record as strongly opposed to any change in the manner of the administering of the Holy Communion, and so memorialize the General Convention of the Church."



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cumstances I would not be prepared to state until I have heard the debate upon the subject. Frankly, however, I cannot see it as a major issue and feel that the publicity it gets is all out of proportion to its importance."

*The Rev. Leigh R. Urban*, rector, St. Andrew's Church, Longmeadow, Mass., and deputy to General Convention: "I am not in sympathy with the proposal for relaxing the Church's marriage canon made by its Commission on Marriage and Divorce."

*The Rev. William Smith*, rector, St. Matthew's Church, Worcester, Mass.: "I am opposed to the proposal for relaxing the Church's marriage canon made by the Commission on Marriage and Divorce."

*The Rev. Ralph H. Hayden*, rector of St. Stephen's Parish, Pittsfield: "The proposal of the Commission on Marriage and Divorce to relax Canon 41 by permitting this Church to perform the marriage ceremony for divorced persons after the lapse of one year is an abandonment of Christ's teaching and not a liberalization or an interpretation."

## WESTERN NORTH CAROLINA

*The Rev. A. W. Farnum*, rector of St. Mary's, Asheville: "There are hard cases over which the bishop should have power of dispensation. But these should be more safely guarded than in the canon, which throws the thing wide open."

*The Rev. George F. Rogers*, rector of Trinity Church, Asheville, president of the standing committee and deputy to General Convention, disapproves of THE LIVING CHURCH's getting opinions of clergy and laity.

Priest Brings Members  
to Log Church in Woods

Sunday School Children of Georgia  
Church Picked up in Auto

PENNINGTON, GA.—St. James', a log church in the woods, has an unusual way of bringing its church school members together. Each Sunday afternoon the Ford of Archdeacon Lawrence leaves Americus for St. James', a distance of about seven miles. All along the way two or three people are picked up at each farmhouse, and on arrival at St. James' an average of 23 "unload" and the car leaves for a trip in the opposite direction.

The church is built of cypress logs and field stone, according to plans designed and donated by Cram and Ferguson of New York. A small cemetery occupies one corner of the flower garden, and three arbors furnish grapes for the Communion wine. The altar and reredos are walnut, the reredos having been made from a walnut tree which grew not far from the church.

St. James' boasts a library of about 500 volumes. All the books are gifts, and are read literally "to pieces" by all the surrounding community.

The celebrant and preacher at the patronal festival of St. James' Church this year was the Rev. S. B. McGlohon, retired, Savannah. Twenty-five members made their Communion, and three infants were baptized by the Ven. James B. Lawrence, Archdeacon of Georgia.

Pension Fund Pays  
\$1,300,000 a Year

Church Corporation's Assets Have  
Book Value of \$32,006,036, Says  
Annual Report

NEW YORK—Assets with a book value of \$32,006,036 and a market value substantially larger, with an annual pension roll of \$1,300,000 to over 2,200 beneficiaries, were reported by the Church Pension Fund in its 19th annual report for the year 1936, published August 16th.

The statement is divided into three sections comprising the reports of William H. Morgan, president; Bradford H. Locke, executive vice-president; and J. H. Morgan, treasurer. The Fund was started on March 1, 1917, and celebrated its 20th anniversary a few months ago.

"Since then," the president states, "some 4,500 names have been added to the roll of beneficiaries and the Fund has paid out over \$14,000,000 in pensions, going to clergymen or widows and minor orphans in regular monthly checks."

He compares the present average age allowance of approximately \$1,000 to the average of \$262 20 years ago. It is stated that the total benefits now being paid are 43% greater than originally promised under the rules of the Fund.

Referring to the investment problem as being one of the most serious with which the Fund is faced, Mr. Morgan states: "In 1936 the average interest earned on mean assets was 3.95% compared to 4.10% in 1935." He points out, however, that the Fund is a continuing organization and that main consideration is a fair average over a long period of years.

## ASSESSMENTS WELL PAID

Mr. Locke, reporting on the details of management, states that whereas a total of over \$19,000,000 has been paid into the Fund by the various churches in pension assessments over a 20-year period, the unpaid balance amounts to only \$65,000 or considerably less than one-half of one per cent.

He reports that 222 new pensions were granted in 1936, of which 86 were age allowances, 31 were disability allowances, 75 were to widows, and 30 to minor orphans.

## SUBSIDIARIES THRIVING

Referring to its subsidiaries and affiliates, the president reports that the Church Life Insurance Corporation, a wholly owned subsidiary of the Fund, had assets at the end of 1936 amounting to \$3,895,400 which is more than \$1,000,000 in excess of its liabilities.

The Church Properties Fire Insurance Corporation, an affiliate incorporated in 1929, which insures Episcopal Church property only, is reported as having over \$77,600,000 of insurance in force. Its liabilities amount to only 17.6% of its assets. It is so administered as to provide church members with fire insurance facilities at a substantial saving.



## 5,000 Take Part in Interfaith Service

Meeting at St. Paul's, London, is Prelude to the Faith and Order Conference; Other English News

LONDON—The prelude of the second World Conference on Faith and Order which opened in Edinburgh on August 3d was a service in St. Paul's Cathedral, London, on the evening of July 29th. A procession of 400 men, representing the chief non-Roman Churches of 50 countries, filed out of the crypt and entered the cathedral by the west door.

Led by 14 ecclesiastics of the Orthodox Church and including 50 bishops, they joined a congregation which in all must have numbered over 5,000. The Lesson was read in French by the Rev. Marc Boegner, president of the Protestant Federation of France; the Epistle by the Rev. M. E. Aubrey, moderator of the Federal Council of Free Churches of England and Wales; and the Gospel by the Bishop of Albany, USA. The Archbishop of Canterbury preached a sermon, in which he pleaded for the recovery of "the visible unity of the Church of Christ." An act of invocation was made by the Indian Bishop Azariah of Dornakal, South India, an act of penitence by the Archbishop of Upsala, an act of intercession by the Rev. J. Hutchi-

### Seek to Delete "Battle Hymn" from Hymnbooks

BIRMINGHAM, ALA. (NCJC)—A campaign to remove the *Battle Hymn of the Republic* from the hymnals of the nation's Churches is being waged by the United Daughters of the Confederacy because, as they say, "it is essentially a war song, and as such has no place in our songbooks."

Mrs. C. W. Dugette, Alabama president, is leading the move to oust the song from the Church hymns.

son Cockburn, representing the moderator of the Church of Scotland, and an act of adoration by the Archbishop of Thyateira.

CRITICISM BY T. S. ELIOT

The recently concluded Oxford Conference on Church, Community, and State is subjected to searching criticism by T. S. Eliot, the poet and man of letters, in a letter published in the *Church Times* of August 6th. Raising the question whether the conference was representative, Mr. Eliot, who was himself a delegate, points out that of its 400 delegates, the Church of England had 18; the Church of Wales and the Episcopal Church of Scotland had one each; and the Unitarian Church in England was represented by one delegate. From America, the Methodist Episcopal Church, Colored; the Five Year Meeting of Friends, the Methodist Episcopal Church (African), the Reformed Church in America, and the United Brethren in

Christ, were all as fully represented, numerically, as the Church of Wales and the Episcopal Church of Scotland. Of the 18 full delegates of the Church of England, he asserts that at most five could be qualified as Catholic. "There were far too many delegates," writes Mr. Eliot, "far too many Americans, some of whom did not strike me as having any theological qualifications whatever."

SCHOOL OF SOCIOLOGY

This summer has produced a bumper crop of conferences in Great Britain. Yet another—and perhaps one of the most pertinent and fruitful—was the Summer School of Sociology, held at Keble College, Oxford, under the aegis of the Church Union, in the last few days of July. It numbered about 100 members, including priests and layfolk from America, and a Belgian priest, the Abbé Kothen of Brussels, whose description of the objects and methods of the (Roman) Catholic Action movement was one of the most interesting features of the School.

Maurice Reckitt, a brilliant speaker, cogently argued that the Church must not throw in its lot wholly with the Left or with the Right in politics, denying that this refusal was either a "retreat to the catacombs" or a sitting aloof from the battles that are making history. He felt that by being in the battle while not of it, Christians as a body would influence the course of events so that the conflict was about something that vitally mattered instead of a political struggle on a non-Christian plane.



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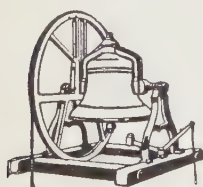
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## NECROLOGY



May they rest  
in peace.



### FREDERICK S. GRIFFIN, PRIEST

MASPETH, N. Y.—The Rev. Frederick  
Sterling Griffin, 81, rector of St. Saviour's  
Church, died on August 9th in St. John's  
Hospital, Brooklyn, where he had been a  
patient for more than a year.

Born at Hobart in 1856, the son of  
Col. Frederick and Anna S. Griffin, he  
was graduated from St. Stephen's College,  
Annandale, in 1887, later attending the  
General Theological Seminary for three  
years. He was ordained deacon in 1890,  
and advanced to the priesthood that same  
year by Bishop Doane.

The Rev. Mr. Griffin served as rector  
of St. Paul's Church, Sidney, from 1890  
until 1892, and in that year became rector  
of St. Saviour's, a post which he held until  
his death.

After the service on August 12th, at  
which Bishop Stires of Long Island offici-  
ated, burial took place in Hobart cem-  
etery.

### HARRY R. HOLE, PRIEST

HINSDALE, ILL.—The Rev. Harry R.  
Hole, for the past six years superintendent  
of the Godair Home for elderly people,  
died on August 7th.

The Rev. Mr. Hole was born in Salem,  
Ohio, on August 20, 1881, the son of Jacob  
and Amalia E. Hole. He attended Wil-  
mington College and the University of In-  
diana. He was ordained deacon in March,  
1918, by Bishop McKim, and advanced to  
the priesthood in December of that same  
year by Bishop Francis. In September, 1904,  
his marriage to Leora E. Haviland took  
place.

The Rev. Mr. Hole had held pastorates  
of the Society of Friends in Ohio, New  
York, New England, and Indiana from  
1904 until 1917. Entering the Episcopal  
Church, he was in charge of churches at  
Columbus, Greensburg, Bedford, Ind., and  
Cheboygan, Mich., from 1917 until 1932,  
serving as missionary in charge through-  
out a Northern Michigan field from 1926  
to 1928. While at Hinsdale he retained  
the rectorship of Trinity Church, Mack-  
inac Island, in absentia, and did frequent  
supply service at Emmanuel Church, La  
Grange.

A frequent contributor to various  
Church periodicals, the Rev. Mr. Hole  
compiled and published loose-leaf forms  
for pastoral records.

He is survived by his widow, a daugh-  
ter, Miriam, and two sons, Harrison and  
Winston. Burial was in Grandview cem-  
etery at Salem, Ohio.

### GEORGE T. LINSLEY, PRIEST

HARTFORD, CONN.—The Rev. Dr.  
George T. Linsley, rector emeritus of the  
Church of the Good Shepherd, died at his

Farmington home on August 6th at the  
age of 73.

Dr. Linsley was born in New Haven  
on September 4, 1864, the son of Frederick  
H. and Sarah M. Linsley. He received his  
Bachelor of Arts degree from Yale Uni-  
versity in 1885, and was graduated from  
Berkeley Divinity School in 1888. Later  
he received the degree of Doctor of Divin-  
ity from Berkeley. Ordained to the diacon-  
ate in 1888, he was advanced to the priest-  
hood in 1889 by Bishop Williams.

His first wife, who had been Miss Ma-  
R. Chauncey, died in 1918. In 1920 he  
married Miss Helen S. Livingston.

During the years 1888 to 1890 Dr.  
Linsley served as missionary in charge of  
Emmanuel Church, Glenville, and Calvary  
Church of Round Hill, and at St. John's  
Chapel, Byram. His first pastorate was at  
Trinity Church, Newton, where he re-  
mained from 1890 to 1902, when he became  
rector of the Church of the Good Shepherd,  
which position he filled until he resigned in  
1932.

Dr. Linsley was elected to the stand-  
ing committee in 1898, and became its  
secretary in 1917. He served as secretary  
of the Fairfield Archdeaconry from 1899  
until 1902. From 1906 to 1917 he was  
editor of the *Connecticut Churchman*. In  
1902 he became secretary of the Church  
Scholarship Society, later serving as trust-  
ee and secretary of the Colt Bequest  
chaplain of the Guild of St. Barnabas  
Hartford; vice-president of the Children's  
Home; warden of "Armsmear," a Church  
home for widows established by Mrs. Sam-  
uel Colt; recording secretary of the Church  
Missions Publishing Company; and secre-  
tary of the Seabury Society for the Pres-  
ervation of the Glebe House. He was the  
author of several religious books.

Besides his widow, Dr. Linsley is sur-  
vived by two sisters, Mrs. Charles H. Gay  
and Miss Nellie G. Linsley, both of Hart-  
ford. Funeral services were held at Christ  
Church Cathedral, and burial at Newton  
village cemetery.

### MRS. MARDON D. WILSON

ALAMEDA, CALIF.—Mrs. Annie Wilson,  
widow of the late Rev. Mardon D. Wilson,  
died on July 24th at the home of her daugh-  
ter, Mrs. Alice W. Church, at the age of  
93. The service was at Christ Church  
the Rev. Dr. H. H. Shires officiating, as-  
sisted by the Rev. Messrs. W. R. H. Hodg-  
kin and L. B. Ridgely. Interment was in  
Cypress Lawn cemetery.

Mrs. Wilson was very active in Church  
work when her husband was secretary of  
the diocese under Bishop Nichols. At one  
time she was president of the Daughters  
of the King, and helped start many of the  
chapters.

She is survived by her daughter, Mrs.  
Alice W. Church, widow of the late Rev.  
Frank H. Church, who is in charge of the  
Church Book Shop in San Francisco.

### New Head for Children's Home

MINNEAPOLIS, MINN.—Announcement  
is made to the effect that Miss Susan K.  
Plant has been chosen as the executive sec-  
retary of Sheltering Arms, large endowment  
Church institution for children here.



## CLERICAL CHANGES

### APPOINTMENTS ACCEPTED

**BAUZA, Rev. LAURO**, formerly assistant at the church at Quebrada Limon; has gone to the Church of the Ascension, Barahona, Puerto Rico.

**BUCHANAN, Rev. ARCHIE**, formerly in charge of St. Stephen's Church, Baker, Oreg. (E. O.); is associate rector of Grace Church, Whitestone, L. I., N. Y.

**CHAMBERLAIN, Rev. OREN VAN TUYL**, formerly in charge of St. John's Church, Minden, La.; to be rector of St. Luke's Church, Welch, W. Va., effective September 1st.

**DUKES, Rev. CHARLES H.**, formerly vicar of St. Mary's Church, Augusta, Ga.; has resigned as of August 1st and accepted a call to St. Cyprian's Church, Hampton, Va.

**FORT, Rev. JOHN BRETT**, director of Religious Education on the staff of All Saints', Worcester, Mass. (W. Ma.); to be rector of St. Mark's Church, Leominster, Mass. (W. Ma.), effective October 1st.

**GROVES, Rev. GEORGE C.**, retired, was elected rector emeritus of St. Luke's Church, Sea Cliff, L. I., N. Y., at a regular vestry meeting.

**MEYER, Rev. LUIS G.**, formerly at St. Andrew's Church, Mayaguez; has gone to the Church of the Transfiguration, Las Rubias, District of Yauco, Puerto Rico.

**MOORE, Rev. JOHN F.**, formerly assistant at St. Luke's Church, Evanston, Ill. (C.); is vicar of Trinity Church, Fallon, Nev. Address, 507 S. Churchill St.

**PLATTENBURG, Rev. STANLEY W.**, formerly rector of Holy Trinity Church, Oxford, Ohio (S. O.); to be rector of St. James' Church, Columbus, Ohio (S. O.), effective September 1st. Address, 135 Acton Road.

**POTTER, Rev. ALVIN B.**, formerly canon at the Cathedral of St. John the Evangelist, Spokane, Wash.; to be rector of Grace Church, Ellensburg, Wash. (Spok.), effective September 12th. Address, 905 E. 4th St.

**QUINONES, Rev. RAMON**, formerly at the Church of the Ascension, Barahona; has gone to St. Andrew's Church, Mayaguez, Puerto Rico.

### NEW ADDRESSES

**FELL, Rev. HORACE R.**, chaplain U. S. Army, retired, formerly 605 Library Ave., Carnegie, Pa.; 546 N. Sheridan Ave., Pittsburgh, Pa.

**HEAD, Rev. ALBERT H.**, formerly 72 E. 2d St., Corning, N. Y.; The Vicarage, Addison, N. Y.

### RESIGNATION

**ODELL, Rev. CHARLES F.**, as rector of St. Peter's Church, Portland, Maine. Address, 15 Grove St., Tarrytown, N. Y.

### ORDINATIONS

#### PRIESTS

**ARIZONA**—The Rev. T. CECIL HARRIS was advanced to the priesthood by Bishop Mitchell of Arizona in St. John's guild hall, Williams, July 25th. The ordinand was presented by the Rev. Joseph S. Doron, and continues in charge at Williams, the Grand Canyon, and Holbrook, Ariz. The Rev. James R. Helms preached the sermon.

**NEVADA**—The Rev. NEWELL ANDREW LASHER was ordained to the priesthood by Bishop Jenkins of Nevada in Galilee Church, Lake Tahoe, July 26th. The ordinand was presented by the Rev. B. Leo De Maré, and is assistant at St. Luke's Church, 46th and Colfax, S., Minneapolis, Minn. The Very Rev. Eric Montizambert preached the sermon.

**PANAMA CANAL ZONE**—The Rev. DAVID ALEXANDER OSBORNE was ordained to the priesthood by Bishop Beal of the Panama Canal Zone in St. Paul's Church, Panama City, July 24th. The ordinand was presented by the Rev. A. F. Nightengale, and is in charge of St. Alban's Mission, Paraiso, with address at Pedro Miguel, Canal Zone. The Bishop preached the sermon.

#### DEACON

**SACRAMENTO**—HENRY WARD WILEY was ordained to the diaconate by Bishop Porter of Sacramento in the Bishop's Chapel, Sacramento, Calif., August 6th. The candidate was presented by his brother, the Rev. Lester V. Wiley, and will be in charge of St. Michael and All Angels' Church, Fort Bragg, Calif. The Rev. Arthur W. Farlander preached the sermon.

### DEGREES CONFERRED

**ILLINOIS COLLEGE**—The degree of Doctor of Divinity was conferred upon the Rev. E. TANNER BROWN, rector of St. Clement's Church, Honolulu, by Illinois College at the annual commencement exercises.

**WASHINGTON UNIVERSITY**—The degree of Doctor of Laws was awarded by Washington Uni-

versity, St. Louis, Mo., to the Rev. Dr. KARL MORGAN BLOCK at the commencement exercises.

### CHURCH KALENDAR

#### AUGUST

- 22. Thirteenth Sunday after Trinity.
- 24. St. Bartholomew. (Tuesday.)
- 29. Fourteenth Sunday after Trinity.
- 31. (Tuesday.)

### KALENDAR OF COMING EVENTS

#### AUGUST

- 29. Church of the Air Broadcast, 10 A.M., EDST.
- 29-September 3. Williamstown Institute of Human Relations.

## CHURCH SERVICES

### ILLINOIS

#### Church of the Ascension, Chicago

1133 N. LaSalle Street

Rev. WILLIAM BREWSTER STOSKOPF, D.D., Rector

Sunday Masses: 8:00, 9:15, 11:00 A.M., and Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M. Confessions: Saturdays: 4:30-5:30, 7:30-8:30.

### MASSACHUSETTS

#### Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill

THE COWLEY FATHERS

Sunday Masses: 7:30, 9:30, and 11 A.M. Weekday Masses: 7 A.M. Thursdays and Holy Days 7:00 and 9:30 A.M. Confessions: Sat. 3-5, 7-9 P.M. Sun. 9:15 A.M.

### NEW YORK

#### The Cathedral of St. John the Divine

Amsterdam Avenue and 112th Street

New York City

Sundays: 8, Holy Communion. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (on Saints' days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer.

Saturdays: Organ Recital at 4:30.

#### Summer Sunday Evenings in New York

8:00 o'clock

Rev. DONALD B. ALDRICH, D.D. Rector, will preach on "This Is God's World"

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THE REV. H. W. B. DONEGAN, Rector

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8:00 A.M., Holy Communion.  
11:00 A.M., Morning Prayer and Sermon  
Holy Communion, Thursdays and Holy Days, 12 Noon.

### NEW YORK—Continued

#### St. Thomas' Church, New York

Fifth Avenue and 53d Street

Rev. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services: 8 A.M., 11 A.M., and 4 P.M.  
Daily Services: 8:30 A.M., Holy Communion.  
Noonday Service, 12:05 to 12:35.  
Thursdays: 11 A.M., Holy Communion.

#### Trinity Church

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In the City of New York

Rev. FREDERIC S. FLEMING, D.D., Rector  
Sundays: 8, 9, 11 A.M., and 3:30 P.M.  
Week-days: 8, 12 (except Saturday), 3 P.M.

#### St. Bartholomew's Church, New York

Park Avenue and 51st Street

Rev. G. P. T. SARGENT, D.D., Rector

8 A.M. Holy Communion.  
11 A.M. Morning Service and Sermon.  
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

#### Church of the Incarnation, New York

Madison Avenue and 35th Street

Rev. JOHN GASS, D.D., Rector

Sundays: 8 and 11 A.M.  
Holy Days: Holy Communion at 10 A.M.

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Week-day Masses, 7, 8 (Thurs., 7, 8, 9:30).  
Confessions: Thurs., 5; Sat., 2:30, 5 and 8.

### PENNSYLVANIA

#### St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets

Rev. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 A.M. Matins, 10:30 A.M.  
High Mass, 11 A.M. Evensong, 4 P.M.  
Daily: 7:00, 9:00, 12:30, and 5:00  
Confessions: Saturday, 4 to 5 and 8 to 9 P.M.

### WISCONSIN

#### All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street

VERY REV. HENRY W. ROTH, Dean

Sunday Masses, 7:30 and 11:00 (Sung Mass and Sermon).  
Week-day Mass, 7 A.M.  
Confessions: Saturdays, 4:15-5:00, 7:15-8:00.



## Propose "Ultimate Court of Appeals"

Continued from page 233

Commission's unanimous judgment that "the time is ripe for a new consideration of a canon establishing an ultimate court of appeals. Such a court is in the considered opinion of this Commission a matter of the highest importance." Arguments and suggestions to the contrary are concisely reviewed, a new procedure is indicated, and a new canon therefor is presented. In the words of the report, the canon will provide that:

"The court of appeals shall consist of the whole House of Bishops canonically assembled to have jurisdiction only over appeals re-

quiring the decision of questions of doctrine, discipline, or worship, but before the House of Bishops can take up such an appeal, the record must be examined by a judicial commission which is set up to digest the appeal, to hear the parties and their counsel, and having deliberately considered the same to report in writing to the House of Bishops their findings on each charge in which the majority of the judicial commission concur.

"The judicial commission shall consist of five bishops, five presbyters, and five laymen appointed by the House of Bishops, subject to approval by the House of Deputies. The House of Bishops is not bound by their report, though they may not act without it. Having this report, the House of Bishops sitting as a court of appeals shall determine the questions presented by the record. Upon considering the same, with the report of the judicial commission the concurrence of two-thirds of all the bishops canonically assem-

bled in the House and entitled to vote, other than those excluded from voting in the case as presenter, or as related to the accused shall be necessary to a decision. If such concurrence shall not be had, no further action shall be taken in any canonical court against the accused upon the same state of facts.

The report is being printed for distribution to members of General Convention

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30-31. St. Andrew's, Denver, Colo.

SEPTEMBER

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## POSITIONS WANTED

### Miscellaneous

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ORGANIST-CHOIR DIRECTOR, composer, desires position in medium-sized parish. Reasonable salary. Box S-227, THE LIVING CHURCH, Milwaukee, Wisconsin.

ORGANIST AND CHOIRMASTER desires position within 100 miles of Chicago. References prominent bishops and priests. Box G-230, THE LIVING CHURCH, Milwaukee, Wisconsin.

YOUNG CHURCHWOMAN, graduate of St. Faith's, having 4 years' experience as director of religious education in large Eastern parish, desire change affording greater opportunity for service. Best references. Box M-228, THE LIVING CHURCH, Milwaukee, Wisconsin.

## RETREAT

THERE WILL BE a retreat for priests and seminarians at Holy Cross, West Park, N. Y. beginning the evening of September 13 and closing the morning of Sept. 17. Conductor, Canon B. J. Bell. Address the GUESTMASTER.





## EDUCATIONAL



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